English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:
Sheikh `Abdul `Aziz Bin `Abdullah ibn `AbdulRahman ibn Bazz (May Allah forgive and reward *al-Firdouse* to him and his parents)

He was The Mufti of **Kingdom of Saudi Arabia,**
Chairman of the Council of Senior Scholars,
and Chairman of Department of Scholarly Research and Ifta'

This English Translations are collected from
http://www.alifta.com
Portal of the General Presidency of Scholarly Research and Ifta'

This file is volume No.07 of 30

(Part No : 7, Page No: 1)

(Part No : 7, Page No: 2)

(Part No : 7, Page No: 3)

(Part No : 7, Page No: 4)

(Part No : 7, Page No: 5)

Reasons for Allah's Victory of the believers over their enemies

All praise be to Allah, Lord of the Worlds. The good end shall be for the pious. Peace and blessings be upon the Servant and Messenger of Allah, the best of His Creation whom He entrusted with His Wahy (Revelation), our Prophet and Master Muhammad ibn `Abdullah, and upon his family, Companions and whoever follows his way and guidance until the Day of Resurrection.

To proceed,

I would like to thank Allah (Glorified and Exalted be He) for granting me this opportunity to meet with some Muslim brothers in the holiest place in the world, namely Makkah Al-Mukarramah, to recommend one another to A l-Haqq (the Truth), cooperate in righteousness and Taqwa (fearing Allah as He should be feared), and point out the means of being victorious over the enemies of Muslims. I ask Allah (Glorified and Exalted be He) to bless this meeting, set right the affairs of our hearts and deeds, grant victory to His Religion and make it superior, set right the affairs of all Muslim rulers, grant them comprehension of the religion and help them rule with His Judgments among His Servants. I ask Allah (Glorified and Exalted be He) to help the rulers of this country work for the good of the community, surround them with good retinue, make Al-Haqq victorious and falsehood defeated by them and make them of the guiding and guided people. Verily, Allah is the best One sought for help. Also, I thank the officials of this club,

(Part No : 7, Page No: 6)

forefront of them is His Eminence Dr. Rashid ibn Rajih, head of Um Al-Qura University and chairman of the club for inviting me to this meeting. May Allah grant us all success and set right our affairs! Verily Allah is All-Hearing, Ever-Near!

Dear Muslim brothers, His Eminence Dr. Rashid - may Allah protect him - mentioned that I am the Chairman of the Council of Senior Scholars. I would like to correct this error, for the chairmanship of the council rotates among five senior members and I am one of them, so I am not the chairman of the council but one of its chairmen. As for the theme of the lecture, "Reasons for Allah's Victory of the believers over their enemies,"

it should be clear that Allah (Glorified and Exalted be He) provides means for victory and defeat. The believers should adopt and abide by the means of victory everywhere; in the Masjid (mosque), at home, on the road, and when fighting the enemies. The believers should adhere to the Commands of Allah, advise Allah's Servants for Allah's Sake and stay away from the sins that lead to defeat. It is a sin to neglect the material causes of victory, for they are indispensable as much as the religious ones. Neglecting any of these causes leads to disappointment, as Allah (Glorified and Exalted be He) says:﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾

(Part No : 7, Page No: 7)

This holy Ayah (Qur'anic verse) addresses all the believers and points out to them that Allah (Glorified and Exalted be He) will help them when they help Him.

Helping in the cause of Allah on the part of the believers means following His Shari`ah (Islamic law), defending His Religion and undertaking His Obligations. Allah is not, at all, in need of His Servants; it is they who need Allah. In this regard, Allah (Glorified and Exalted be He) says:﴿ O mankind! it is you who stand in need of Allâh. But Allâh is Rich (Free of all needs), Worthy of all praise. ﴾﴿ If He willed, He could destroy you and bring about a new creation. ﴾ ﴿ And that is not hard for Allâh. ﴾All creatures - mankind, Jinn (creatures created from fire), kings and laymen - are in need of Allah and all are poor in relation to Allah (Glorified and Exalted be He), for He is the Ever-Affluent, Ever-Praiseworthy. Thus helping Allah (Glorified and Exalted be He) is to support His Shari`ah, Religion, what He sent His Messenger down with and what He revealed in His Ever-Glorious Book. When Muslims support Allah's religion and allies, Allah will support them against their enemies and grant them the good outcome. Allah (Glorified and Exalted be He) says:﴿ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴾and:﴿ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴾Patience and Taqwa should be exercised by supporting Allah and His Religion and by recommending one another to do this in secret and public, in adversity and prosperity, during the state of Jihad (fighting/striving in the Cause of Allah), and in all cases.

Warning against taking non-believers as retinues in His Saying:❨ O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidence, verses) if you understand. ❩

(Part No : 7, Page No: 8)

Allah (Glorified and Exalted be He) points out at the end of the Ayah that if the believers are patient and pious, the plotting of their enemies will not harm them at all.❨ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ❩In another Ayah, Allah (Glorified and Exalted be He) says:❨ but if you persevere patiently, and become Al-Muttaqûn (the pious - See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts). ❩and:❨ Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost." ❩and:❨ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ❩

Supporting Allah (Glorified and Exalted be He) is to follow and preserve His Shari`ah, as Allah says:❨ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❩This is like the saying of the Prophet (peace be upon him) to Ibn `Abbas: ❨ Be watchful of Allah (Commands of Allah), and He will take care of you. Be watchful of Allah and He will protect you. ❩Anyone who is watchful of Allah by following and preserving His Religion will be granted Allah's Support and will be protected from the plotting of the enemies. Allah (Glorified and Exalted be He) says:❨ and (as for) the believers, it was incumbent upon Us to help (them). ❩The believers are those who adhere to the Religion of Allah, obey His Commands and keep away from His Prohibitions. Allah (Glorified and Exalted be He) says:❨ No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. ❩❨ Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). ❩The believers are the pious people and Allies of Allah who support His Religion and whom Allah supports, protects against the plotting of the enemies,

(Part No : 7, Page No: 9)

and grants the good end. In the Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) says:❨ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ❩❨ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ❩Those are the supported people who are promised the good end.

Then Allah (Glorified and Exalted be He) points out the characteristics of those who support Him as:❨ Those (Muslim rulers) who, if We give them power in the land ❩i.e., give full authority❨ (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât ❩i.e., they keep to Salah (Prayer) and Zakah (obligatory charity) as Allah commands. They offer Salah as Allah commands with all its pillars and obligations, give Zakah willingly as Allah ordains, enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). This encompasses all the commands and prohibitions, so Ma`ruf includes Sawm (Fast), Hajj, Jihad (fighting/striving in the Cause of Allah), dutifulness to parents and all that Allah and His Messenger commanded. On the other hand, Munkar includes all that Allah prohibits, such as all kinds of Shirk (associating others with Allah in His Divinity or worship) and sins. The true believers keep to Tawhid (belief in the Oneness of Allah/ monotheism), and faithfully show devotion to Allah and His Messenger; they also keep away from what Allah prohibits to gain His Pleasure and avoid His Punishment. Those are the true believers and pious people who are mentioned in Allah's Saying inSurah (Qur'anic chapter) Al-Anfal:❨ and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious - See V.2:2), but most of them know not. ❩

Describing the characteristics of the believers, Allah (Glorified and Exalted be He) uses various expressions, which refer to one thing mentioned before by

(Part No : 7, Page No: 10)

Allah:❨ But if you remain patient and become Al-Muttaqûn [the pious] ❩This includes Salah, Zakah, enjoining Ma`ruf, forbidding Munkar in addition to all the Commands of Allah and His Messenger. Of course, this is most likely to include Tawhid, belief in Allah and His Messenger and acting upon all the Reports of Allah and His Messenger which come under Allah's Saying:❨ But if you remain patient and become Al-Muttaqûn [the pious] ❩and:❨ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ❩Patience and Taqwa entail carrying out all the commands and giving up all prohibitions.

Likewise, Allah's Saying:❨ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❩entails carrying out all the commands and giving up all the prohibitions. Supporting Allah is to carry out His

Commands and quit His Prohibitions out of belief, sincerity, Tawhid and belief in Allah (Glorified and Exalted be He) and in His Messenger (peace be upon him), not out of courage, fanaticism, hypocrisy or any cause other than following Shari`ah. Supporting Allah's Religion entails obedience and showing devotion to Allah, glorifying Him, hoping for His Reward and acting upon His Shari`ah to establish His Religion. Anyone who has these characteristics is considered one of the believers about whom Allah (Glorified and Exalted be He) says:❨ If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❩and:❨ Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ❩❨ The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ❩Here, Allah (Glorified and Exalted be He) points out that the bad end which entails curse, Hell-fire and expulsion from Allah's Mercy will be for those people who do not support Allah and His Religion.

(Part No : 7, Page No: 11)

Their excuses will be futile and they will have the curse and ill abode on the Day of Resurrection.

On the other hand, those who support and adhere to Allah's Religion will deserve pleasure, honor and a good end; they will enjoy victory in this worldly life and will win in the Hereafter by being admitted to the Jannah (Paradise) and saved from Hell-fire. We ask Allah to accept you and us among them.

The messengers and their believing followers will be granted victory and power over their enemies in this worldly life and will gain victory in the Hereafter by being admitted to Jannah and saved from Hell-fire and the horrors of the Day of Resurrection. Allah (Glorified and Exalted be He) says:❨ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). ❩Those are the Supporters of Allah who believe, do righteous deeds, perform Salah, give Zakah, enjoin Ma`ruf, forbid Munkar, defend and adhere to the Religion of Allah. The Ayahs and Hadiths interpret and support each other. The supporters of Allah are the believers, pious, patient, faithful and righteous who, if they are given power in the land, will perform Salah, give Zakah, enjoin Ma`ruf and forbid Munkar. They are also those who believe and do righteous deeds as in the previously mentioned Ayah in Surah Al-Nur. They believe in Allah and His Messenger; they believe that Allah is their only Lord who has the exclusive right to be worshiped and to Whom Alone they show devotion; they believe in His Names and Attributes, and adhere to His Religion in words, deeds, and belief. Those believers are

(Part No : 7, Page No: 12)

the supporters of Allah and His Religion and are the pious people, concerning whom Allah (Glorified and Exalted be He) says:❨ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. ❩They are the believers mentioned in His Saying:❨ and (as for) the believers, it was incumbent upon Us to help (them). ❩and:❨ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ❩❨ Those (Muslim rulers) who, if We give them power ❩and:❨ Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ❩They are promised succession to become the rulers in the earth, authority to practice their religion, substitution of security after fear and honor after humiliation.

You, servants of Allah should comprehend this meaning very well and act upon it in order to be one of the supporters of Allah and to deserve the good end which Allah has promised the believers. Allah promises His supporters victory, a good end, succession to the authority on earth, substitution of security for fear, because they frightened His enemies for His Sake, adhered patiently to His Religion, fought and sacrificed themselves in His Cause, in hope for His Mercy and fear of His Torment. They sold and surrendered their lives for Allah acting upon His Saying:❨ Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. ❩Those are the supporters of Allah who follow and adhere steadfastly to His Religion, in words and deeds, in security and fear, and in adversity and prosperity. They fight patiently in the Cause of Allah, and so Allah promises them the good end as He (Glorified and Exalted be He) says:❨ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ❩Allah promises them guidance and support. When these means were adopted by the Prophet (peace be upon him) and His Companions (may Allah be pleased with them),

(Part No : 7, Page No: 13)

during the Battle of Badr, they were granted victory over the disbelievers who were greater in terms of power and number than Muslims. Nevertheless, Muslims were victorious over them when they achieved these characteristics; they supported Allah's Religion in words and deeds, they patiently confronted their enemy, so Allah gave them power, defeated their enemy, and granted them a good outcome. Similarly, during the Battle of Al-Ahzab (Battle of the Confederates), the Muslims were true and patient and endured greatly, though the disbelievers outnumbered them in the battle.

Muslims patiently endured the siege until Allah, by His Command, granted them victory over their enemy. He sent down forces (angels) which they did not see and the disbelievers were shaken, driven back disappointed and gained no advantage, due to the fact that the Prophet (peace be upon him) and His Companions (may Allah be pleased with them) patiently and obediently endured Jihad against the enemy. Likewise, during the conquest of Makkah, Allah granted the Muslims victory over their enemy; they

conquered Makkah, defeated Shirk (associating others with Allah in His Divinity or worship) and the army of Hawazin, as a bounty and support from Allah to His Allies. The same took place with the Companions (may Allah be pleased with them) during their fight against the Romans, Persians, and others; they persistently performed Jihad, so they won; they were granted victory and a good end and became leaders of the world. This is the Way of Allah with His servants until the Day of Resurrection. Those who support Allah, Allah will support them. Those who deviate from the Religion of Allah, Allah will disappoint them. During the Battle of Uhud, when disorder took place, Muslims were hit, even though they were the best of Allah's Creation on earth after the Prophet (peace be upon him) and other prophets. They included Abu Bakr Al-Siddiq (may Allah be pleased with him), the best of the Ummah (nation based on one creed) after the Messenger (peace be upon him). They also included `Umar (may Allah be pleased with him), the best of the Ummah (nation based on one creed) after the Messenger (peace be upon him) and after Abu Bakr Al-Siddiq. They included also the rest of the elect.

Muslims were hit due to the disorder brought about by the archers who violated the commands of the Messenger (peace be upon him) and left their positions from which the enemy penetrated their ranks.

The Prophet (peace be upon him) commanded the archers to stick to their positions and not to leave them even if they saw the enemy conquering the Muslims or the Muslims conquering the enemy. They should not leave their place in any case.

When the archers saw that the enemy was defeated during the Battle of Uhud, they thought the battle was over and so they left their positions. Their commander tried to dissuade them but they insisted, thinking that the disbelievers were completely defeated and would not come back. However, the enemy circumvented and inflicted heavy casualties on Muslims and even attempted to kill the Prophet (peace be upon him), but Allah saved him and he was injured, his front teeth were damaged. Seventy Muslims were martyred and many others were injured. In this respect, Allah (Glorified and Exalted be He) says:﴾ And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission ﴿﴾ until (the moment) you lost your courage ﴿referring to the archers﴾ and fell to disputing about the order ﴿,i.e. they were disheartened and contended together﴾ and disobeyed ﴿,i.e. left the posts the Prophet (peace be upon him) ordered them to stick to.﴾ after He showed you (of the booty) which you love. ﴿,i.e. the defeat of the enemy; the effect of their disorder was that Allah gave the enemy power over them.﴾ Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy) ﴿

The meaning of this holy Ayah is that Muslims were hit due to the disorder they brought about in the battle. The policy of Jihad requires protecting the gaps through which the enemy could penetrate in action.

The army should take care of and be mindful of defending such gaps which the enemy could cross and harm Muslims or come from behind them. When Muslims deprecated this painful matter which led to many casualties and wondered what happened and why this happened while the Prophet (peace be upon him) and the best people after the prophets were among them, Allah (Glorified and Exalted be He) sent down:﴾ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great ﴿meaning that on the day of the Battle of Badr Muslims killed seventy of the disbelievers, captured another seventy and inflicted heavy casualties on their enemy.﴾ you say: "From where does this come to us?" ﴿,i.e. you deprecated what happened. Here Allah replies:﴾ Say (to them), "It is from yourselves (because of your evil deeds)." ﴿This indicates that when some of the army disobey orders, misfortune befalls the whole army. Similarly, when people watch evils prevail and do not change them, punishment befalls all of them. The Prophet (peace be upon him) said:﴾ If acts of disobedience are done among any people and they do not change them, Allah will soon punish them all. ﴿[Related by Imam Ahmadthrough a Sahih (authentic) Sanad (chain of narrators) on the authority of Abu Bakr Al-Siddiq (may Allah be pleased with him)]

What is meant is that it is obligatory upon the Ummah to faithfully enjoin Ma`ruf, forbid Munkar, and cooperate in virtue and righteousness everywhere, in every country, village and tribe. They have to advise each other to follow Al-Haqq and remain persistent to it, cooperate in virtue and righteousness, enjoin Ma`ruf and forbid Munkar so that no disaster will befall them because of their sins and deeds. Allah (Glorified and Exalted be He) says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Such are the winners and supported.

These four characteristics are indispensable: true faith, good deeds, recommending one another to Al-Haqq and recommending one another to patience during Jihad and any other good deed.

You should have these four characteristics everywhere. Those who want to gain the victory of Allah, integrity of religion and a good end should fear Allah, persistently obey Him, and stay away from His Prohibitions. This is the means of gaining Allah's victory and salvation in this worldly life and in the Hereafter. At home, at the Masjid, on the road, in the car, on an airplane, in a train, in a store, in Jihad and everywhere else, Muslims should fear Allah and support His Religion in words and deeds. Likewise, a woman at home and

everywhere else should fear Allah and support His Religion in words and deeds as much as she can. Allah (Glorified and Exalted be He) says:﴿ So keep your duty to Allâh and fear Him as much as you can ﴾and:﴿ Allâh burdens not a person beyond his scope. ﴾The Prophet (peace be upon him) said:﴿ What I have forbidden to you, avoid it and what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets that destroyed those who were before you. ﴾(Agreed upon by Al-Bukhari and Muslim)

A woman should provide advice for her husband, children, relatives, servants, neighbors, colleagues and friends, hoping for reward from Allah and to benefit His servants. Similarly, each man should fear Allah, support His religion in words and deeds, enjoin Ma`ruf and forbid Munkar in hope for Allah's Mercy and fear of His torment. Concerning His righteous servants, Allah (Glorified and Exalted be He) says inSurah Al-Anbiya':

(Part No : 7, Page No: 17)

﴿ Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. ﴾and inSurah Al-Mu'minun:﴿ Verily those who live in awe for fear of their Lord; ﴾﴿ And those who believe in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord; ﴾﴿ And those who join not anyone (in worship) as partners with their Lord; ﴾﴿ And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), because they are sure to return to their Lord (for reckoning). ﴾﴿ It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so on]. ﴾These are the means of wining victory and support from Allah. These are the most important means of entering the Jannah and being saved from Hell-fire.

In addition to what is mentioned above, Muslims should be mindful of the religious and material means that lead to victory. In this regard, Allah (Glorified and Exalted be He) says:﴿ When you (O Messenger Muhammad peace be upon him) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. ﴾and:﴿ And make ready against them all you can of power ﴾and:﴿ O you who believe! Take your precautions ﴾

This is obligatory upon all Muslims to take their precautions when fighting their enemy; they should prepare against them whatever they are able to of power and of equipment; the plans should be strategic, frontiers should be blocked and arms should be taken up,

(Part No : 7, Page No: 18)

even in Salah. The Mujahid (one striving/fighting in the Cause of Allah) should not say, "I am a believer and this is enough;" rather, they should adopt the spiritual and material means. The Prophet (peace be upon him) is the best of the believers and those who put their trust in Allah, and the Companions are the best believers after the prophets; nevertheless, they were stricken on the Day of the Battle of Uhud when the archers violated orders not to leave their positions.

Sins lead to disappointment and defeat just as the disobedience of the archers on the Day of the Battle of Uhud led to defeat. In general, any sin that prevails and is not condemned leads to defeat, misfortune, and victory of the enemies. It also leads to the hardness of the heart. May Allah protect us from this! In this regard, Allah (Glorified and Exalted be He) says:﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾and:﴿ Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh). ﴾

Sins, if not condemned and changed, harm the public. The believers are ordered to persistently fear Allah, fight against the enemies of Allah and do righteous deeds anytime and anywhere, along with believing that Allah (Glorified and Exalted be He) will support them and grant them victory over their enemy and replace their fear with security and their unrest with stability and relief, when they give priority to Allah's Rights, support His Religion, cooperate in virtue and righteousness and faithfully advise His servants. On violating any of these matters, they should foresee danger.

(Part No : 7, Page No: 19)

When any misfortune befalls them, they should recognize that it is due to what they did. Allah (Glorified and Exalted be He) says:﴿ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴾and:﴿ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴾He (Glorified and Exalted be He) says inSurah Al `Imranafter mentioning the plotting of the disbelievers:﴿ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴾and inSurah Al-Nur:﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴾and inSurah Muhammad:﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾The bitter enemy of mankind is Satan who is as overwhelming the humans as blood circulating in the body. Muslims should strive against Satan by fearing Allah, quitting sins, bewaring of

Satan's plots and insinuations and frequently observing Isti`adhah (seeking refuge with Allah from Satan), in addition to doing a lot of righteous deeds and giving up misdeeds all the time. This is the way to be safe from Satan's evils and plots, with the Help of Allah.

Besides, Muslims should strive against themselves, frequently keep to Dhikr (Remembrance of Allah), remain steadfast in support of Allah's Religion and Limits and beware of the plots of enemies anytime and everywhere.

Allah (Glorified and Exalted be He) says:﴿ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴾﴿ And He will provide him from (sources) he never could imagine. ﴾

(Part No : 7, Page No: 20)

and:﴿ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴾and:﴿ Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. ﴾Reporting what the wife of Al-`Aziz has said, Allah (Glorified and Exalted be He) says:﴿ "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." ﴾In Surah Al-Nazi`at, Allah (Glorified and Exalted be He) says:﴿ But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. ﴾﴿ Verily, Paradise will be his abode. ﴾These are the means of victory, being safe from the plots of the enemy among the Jinn (creatures created from fire) and mankind and winning victory over them by fearing Allah all the time, preserving His Religion, bewaring of committing sins in Jihad and elsewhere. These are the causes for which Allah will protect you and protect His Religion with you and grant you victory over your enemy.

When Muslims neglect these matters, they are, in fact, helping their enemy overcome them, meaning that the sins committed by the army help the enemy win, similar to what happened in the Battle of Uhud. Therefore, all the believers everywhere should fear Allah, support His Religion, preserve His Shari`ah and keep away from what might bring about His Wrath, on the part of themselves, their subjects and their society as much as they could. Allah (Glorified and Exalted be He) says:﴿ So keep your duty to Allâh and fear Him as much as you can ﴾

(Part No : 7, Page No: 21)

We ask Allah to guide all Muslims and us to His Pleasure, set right the affairs of our hearts and our deeds, make us of the guiding and guided people, help us protect ourselves from the evil of our enemies, help us remember Him, thank Him and worship Him properly. We ask Allah also to guide Muslim rulers to what pleases Him, give them power over their enemy, support Al-Haqq and eradicate falsehood through them, and unite them. We ask Allah to reform all Muslim people and leaders. We also ask Allah to guide the rulers of this country to the common good of the society and do all that pleases Him, support Al-Haqq and eradicate falsehood through them and make them of the guiding and guided people. Verily, Allah is Most Generous, Most Kind. May peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow his guidance until the Day of Resurrection!

(Part No : 7, Page No: 22)

It is the duty of Islamic governments to return to the Qur'an

and the Sunnah of the Messenger (peace be upon him)

Praise be to Allah Alone, Who promised the righteous people to ultimately prove successful! Peace and blessings be upon Allah's Servant, Messenger, Khalil (beloved Servant), and the one entrusted with His revelation and the best of His creatures our Prophet and Imam (leader) and Master Muhammad ibn `Abdullah, his family, his Companions, and those who follow his path and are guided by his teachings till the Day of Judgment.

I thank Allah (Glorified and Exalted be He) for granting me this chance to meet my Muslim brothers the members of the Constitutional Council of the League and our honorable guests, near the House (Ka`bah) to discuss Muslims' affairs, offer advices, and invite them to all that brings about their happiness and prosperity.

On this occasion, I would like to welcome my brothers. I ask Allah (Exalted be He) to guide us all to what benefits the Ummah. I ask Allah (Exalted be He) to make us among those who are rightly-guided and are guiding others and to set right the affairs of all Muslims everywhere. May Allah grant them comprehension of the religion, entrust them to pious rulers, and reform their leaders! Surely, He (Glorified and Exalted be He) is the Most Generous, the Most Noble.

(Part No : 7, Page No: 23)

The afflictions that Muslims are undergoing nowadays in different regions are known to everyone. For example, [the Muslims suffer] in Palestine, Bosnia and Herzegovina, Somalia, Philippines, **and elsewhere. They all suffer great evil in several regions. They are in dire need for support, help, and assistance against the enemies of Allah. We have heard the word of Custodian of the Two Holy Mosques which conveys a sufficient message to support and care for their affairs. May Allah reward him greatly for his important and beneficial word!**

I declare my support to his words in respect of the obligation of Muslims' solidarity and cooperation in doing good and pious deeds. May Allah grant him success! They should be united against the enemies, adhere to the Qur'an and the Sunnah of the Prophet (peace be upon him), and invite all Islamic governments to rule according to the Shari`ah in all of their affairs. This is the only way to attain victory over enemies, unity, and cooperation in righteousness and piety.

The early righteous predecessors followed the Prophet (peace be upon him) and those who came after them adhered to the Shari`ah, so Allah (Exalted be He) granted them victory over their enemies** Khosrau (Kisra) **and** Caesar. **They ruled the world and led people to goodness under the law of Shari`ah. This is the reason why Allah granted them victory.

There is no way to victory and unity of Muslim except through returning to the way of the Salaf. They used to keep steadfast on the right course of Allah's religion, support His religion, and rule according to His Shari`ah. The Islamic governments should pursue their path.

(Part No : 7, Page No: 24)

Scholars should advise them sincerely for the sake of Allah and His servants to rule according to the Shari'ah of Allah among His servants. They should oblige Muslims to remain steadfast on the Religion of Allah in their actions, sayings, and beliefs. They should be all in agreement upon backing the truth and guidance and helping their Muslim brothers wherever they are. The Islamic countries, people in charge, and all Muslims should support their fellow Muslim brothers as much as they can and with all means in Palestine, Bosnia and Herzegovina, Somalia, India, Philippines, **and everywhere. Muslims, especially the Islamic governments and presidents, should cooperate in righteousness and piety, exert their efforts to rule according to the Shari`ah, and help their brothers in faith until they obtain victory over their enemies, unite, and retain their rights. The Muslims are one body and the believers are brothers. They should support each other against their enemies. We should cooperate in righteousness and piety in all of our affairs. The Prophet (peace be upon him) said in an authentic (Sahih) Hadith,** ("A believer to another believer is like a wall of bricks supporting each other.") **He (peace and blessings be upon him) also says,** ("The similitude of the believers in their mutual love, their mutual mercy, and their mutual affection, is like a single body. If any part of it complains of an injury, the entire body responds with sleeplessness and fever.") **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ("A Muslim is the brother of a fellow-Muslim. He should neither commit oppression against him nor give him up to an enemy.") **i.e. he should not betray him but he should help him adhere to the Truth and overcome his enemy who oppresses him.**

I advise Muslims everywhere, all Islamic countries, and Muslim leaders to fear Allah, support His Religion, rule according to His Shari`ah (Islamic law), and keep their people abide by it.

This is the way to honor, dignity, unity, and victory over enemies. I advise them to fear Allah and support their fellow Muslim brothers everywhere with money, weapons, and Mujahids (persons fighting in the Cause of Allah) in Palestine, Bosnia and Herzegovina, Somalia, Philippines, India, **and everywhere. Muslims should support them as much as they can. So keep your duty to Allah and fear Him by supporting and helping your Muslim brothers against their enemies.**

May Allah guide Muslims to that which pleases Him! I also ask Him to set right their affairs and fix their hearts and deeds. I ask Him to grant victory to His Religion, make His Word superior, guide the rulers of Muslims to adhere to the Truth, rule according to His Shari`ah (Law), and sincerely invite people to it. I ask Him also to set right the affairs of all Muslims and grant them comprehension of His Religion. May Allah guide our rulers headed by custodian of the Two Holy Mosques! We ask Allah (Exalted be He) to guide them all to that which pleases Him, support the Truth through them, guide their retinue, and help them to every good. Surely, Allah (Glorified and Exalted be He) is the Most Generous, the Most Noble. Peace and blessings of Allah be upon His Messenger and slave; our Prophet Muhammad, his family, his companions, and those who follow him in righteousness.

(Part No : 7, Page No: 26)

The religion in the Sight of Allah is Islam

All Praise is due to Allah Alone!

We received the following letter, which reads:

Your Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz (may Allah protect him),

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Q: The modern age has witnessed the rise of a sect in Europe and America, which has also attracted some Muslim thinkers, writers, and literates. The `Aqidah (creed) of this group dictates that the well-known religions, such as Judaism, Christianity, Hinduism, Buddhism, and other religions, are true religions which are accepted by Allah (Glorified and Exalted be He) and whose sincere followers can reach Al-Haqq (the Truth), be saved from the Fire, and be admitted into the Jannah (Paradise) without having to embrace Islam.

I hope Your Eminence would reply to these claims.

A: Praise is due to Allah. May peace and blessings be upon the Messenger of Allah and upon his family, Companions, and whoever follows his guidance!

These are false claims as proven by Nas (Islamic text from the Qur'an or the Sunnah) and Ijma` (consensus of scholars).

In the Qur'an, Allah (Glorified and Exalted be He) says:﴾ Truly, the religion with Allâh is Islâm. ﴿Allah (Glorified be He) also says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿

(Part No : 7, Page No: 27)

Allah (Glorified and Exalted be He) says in Surah Al-Ma'idah:﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿There are several Ayahs (Qur'anic verses) stressing the same meaning.

In the Sunnah, the Prophet (peace be upon him) said:﴾ By Him in Whose Hand my soul is, he who amongst the community of Jews or Christians hears about me and dies unbelieving in that with which I have been sent will be of the inhabitants of the Fire. ﴿(Relatedby Muslim in his Sahih (authentic) Book of Hadith)

It is also reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him) that the Prophet (may Allah's Peace and Blessings be upon him) said:﴾ I have been given five things which were not given to any one else before me: Every prophet used to be sent to his nation only but I have been sent to all mankind... ﴿The same meaning is stressed in the Qur'an in the following Ayahs:﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴿Allah (Glorified and Exalted be He) also says:﴾ this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. ﴿Allah (Glorified and Exalted be He) also says:﴾ This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby ﴿

Also, Allah (Glorified and Exalted be He) says inSurah Al-A`rafabout His Prophet Muhammad (peace be upon him):﴾ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴿Allah (Glorified be He) then says:﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh - to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e.`Isâ (Jesus) son of Maryam (Mary), عليهما السلام], and follow him so that you may be guided." ﴿

(Part No : 7, Page No: 28)

Scholars have agreed that the Message of Prophet Muhammad (peace be upon him) has been sent for all Jinn (creatures created from fire) and mankind and that whoever does not believe in him and follow what has been revealed to him will be among the inhabitants of the Fire, whether they are Jews, Christians, Hindus, Buddhists, atheists, or any other followers of so-called creeds.

Hence, all Jinn and mankind are obligated to believe in Allah and His Messenger, to worship Allah Alone, and to follow His Messenger Muhammad (peace be upon him) until their death. By doing so, they will attain happiness, safety, and success in the world and the Hereafter as already shown in the above-quoted Ayahs

and Hadith.

Allah (Glorified and Exalted be He) says:﴾ Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ﴿﴾ The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ﴿Allah (Glorified be He) also says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿Allah (Glorified and Exalted be He) says in Surah Al-Nur:﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh). ﴿There are several Ayahs conveying the same meaning.

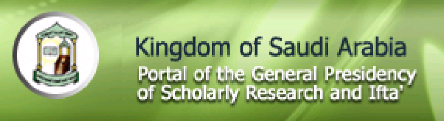
All other religions other than Islam include Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) and, thus, oppose the teachings of Islam with which Allah sent the messengers, revealed in His Books, and

sent His Prophet Muhammad (peace be upon him) the last and best of all prophets, to proclaim. Such religions also disbelieve in Prophet Muhammad (peace be upon him) and do not follow him. These two factors are enough to render their followers as Kafirs (disbelievers), who deserve Allah's Wrath and Punishment, are deprived of Jannah and are entitled to enter the Fire except those whom the Messenger's Da`wah (call to Islam) has not reached. Such people will be left to the Will of Allah (Glorified and Exalted be He). The correct opinion is that they will be put to test on the Day of Resurrection; if they respond positively, they will be admitted into the Jannah and if they disobey, they will be thrown into the Fire. The knowledgeable Ibn Al-Qayyim (may Allah be merciful with him) simplified this issue and its evidence at the end of his book "Tariq Al-Hijratayn" (The Path of the Two Migrations) under the title "Tabaqat Al-Mukallafin" (Classes of Legally Competent Muslims). Whoever wants to refer to it will find it very useful. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

`Abdul-`Aziz ibn `Abdullah ibn Baz

President

of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance



(Part No : 7, Page No: 30)

The First Pillar of Islam: Definition and Prerequisites

First question: Kindly explain to us the meaning of the first pillar of Islam and what it necessitates? How can one carry it out? What is the ruling on those who are ignorant of it?

Answer: In the Name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah. May peace and blessings be upon the Messenger of Allah, Muhammad, his family, Companions and those who follow his guidance.

Allah sent Muhammad (peace be upon him) to all creations; Arabs and non-Arabs, Jinn (creatures created from fire) and humans, males and females in order to call them to Tawhid (belief in the Oneness of Allah/monotheism) and to believe him (peace be upon him) in what he preached and to believe in all messengers, angels, divine books, Last Day, resurrection, final rising, reward and punishment, reckoning, Jannah (Paradise), Hellfire and predestination whether good or bad. One should believe that Allah (Glorified and Exalted be He) predestines, knows and writes all things. The Prophet (peace be upon him) first ordered people to testify that none has the right to be worshipped but Allah and that Muhammad (peace be upon him) is the Messenger of Allah. This is the first pillar of Islam; the Shahadah (Testimony of Faith).

(Part No : 7, Page No: 31)

When he ordered people to testify that there is no god but Allah and that he is the Messenger of Allah, many abstained and denied his Da`wah (calling to Islam). Quraysh said to him as Allah reports in the Ever-Glorious Qur'an:﴾ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ﴿

Allah (Glorified be He) says about them:﴾ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ﴿﴾ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴿They denied the Da`wah for they used to worship idols and sculptures along with Allah (Glorified and Exalted be He). Therefore, they did not accept the Prophet's call to Tawhid and devotion to Allah. This is the call of all messengers, as Allah (Glorified and Exalted be He) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿Allah (Glorified be He) also says:﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) said:﴾ Islam is based on five pillars: testimony that there is no God but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayer), giving Zakah (obligatory charity); fasting Ramadan; and performing Hajj. ﴿It is also authentically reportedon the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that one day, a man came to the Prophet (peace be upon him) in pure white clothes and extraordinarily black hair. There were no signs of travel on him.

(Part No : 7, Page No: 32)

No one of them recognized him. He said: "O Muhammad, inform me about Islam".﴾ The Messenger of Allah (peace be upon him) said: Islam is to testify that there is none has the right to worshipped (in truth) but Allah and that Muhammad is the Messenger of Allah, to perform Salah, pay Zakah, observe the fast of Ramadan, and perform Hajj if you can afford the journey. The inquirer said: You have told the truth. `Umar ibn Al-Khattab said: We were amazed that he would ask and then he would himself verify the truth. The inquirer then said: Inform me about Iman (Faith/belief). The Prophet replied: Iman is to affirm your belief in Allah, His angels, His Books, His Messengers, the Day of Judgment, and the Divine Decree about good and evil. The inquirer said: You have told the truth. The inquirer again said: Inform me about Al-Ihsan i.e. perfection of deeds. The Prophet said: That you worship Allah as if you see Him, for though you do not see Him, verily, He sees you. ﴿...

Then, the Prophet (peace be upon him) told them that the inquirer was Gabriel and he came in order to instruct them in the matters of religion. When they did not inquire about their religion, Gabriel came, under the Command of Allah, to ask about this great religion, in order to let people learn and benefit. Islam is built upon the following five outward pillars:

First: To testify that there is no God but Allah and that Muhammad is the Messenger of Allah.

Second: To offer Salah.

Third: To pay Zakah.

Fourth: To fast Ramadan.

Fifth: To perform Hajj to the Sacred House of Allah to those who can afford it. Islam is also built on inward pillars related to heart: belief in Allah, His angels, His Books, His Messengers, the Day of Judgment, and the Divine Decree about good and evil. The Mukallaf (person meeting the conditions to be held legally

accountable for their actions) should believe in these six inner heart fundamentals. He should believe that Allah is his Lord, God and the Truth (Glorified and Exalted be He). He should believe in Allah's Angels and Books which He sent down to the prophets: Tawrah (Torah), Injil (Gospel), Zabur (Psalms) and the Qur'an. He should also believe in the messengers whom Allah sent to His Servants, the first of them is Nuh (Noah peace be upon him) and the last of them is Muhammad (peace be upon him). They are many and some of them are mentioned in the Ever-Glorious Qur'an.

(Part No : 7, Page No: 33)

He should also believe in the Last Day, resurrection, reckoning, reward, and other matters of the Hereafter where the believers will get happiness and Jannah and the disbelievers will get disappointment, regret and Hellfire. He should believe in predestination, whether good or evil and that Allah predestines, knows and writes all things and that what He wills happens and what He does not will does not happen. All that happens in this life whether good or bad, obedience or disobedience is predestined and known to Allah (Glorified and Exalted be He). The essence of the messages of all messengers is to believe that Allah (Glorified and Exalted be He) is the true God Who is alone worthy of worship. This is the meaning of testifying that none has the right to be worshipped but Allah. This is the essence that all messengers (peace be upon them) preached i.e. Allah is the True God, Who Alone is worthy of being worshipped.

All idols, trees, stones, prophets, Awliya' (pious people) or angels that people worship are false; for true `Ibadah (worship) is due to Allah Alone (Glorified be He). Allah (Exalted be He) says:﴾ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ﴿Allah (Glorified be He) also says:﴾ And your Lord has decreed that you worship none but Him. ﴿Allah (Exalted be He) also says:﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿Allah (Exalted be He) also says:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿Allah (Glorified and Exalted be He) also says:

(Part No : 7, Page No: 34)

﴾ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴿

In addition to this essence, there is the belief in all messengers (peace be upon them) since Adam. At the time of Adam, his offspring were to follow the knowledge and deeds that Allah revealed and ordained to him, the essence of which is Tawhid and belief in Allah sincerely and in His Messenger and prophet Adam (peace be upon him). At the time of Nuh, his people were to believe him and follow what he preached along with Tawhid and devoting `Ibadah to Allah.

Nuh (peace be upon him) was the first messenger sent to the people of the Earth after they committed Shirk (associating others with Allah in His Divinity or worship). Before his coming, people were observing Tawhid which Allah instructed Adam and which Adam taught to his offspring. The People of Hud (peace be upon him) had to believe him and follow his preaching along with Tawhid. Similarly, at the time of Salih, his People had to believe him and follow his preaching along with Tawhid. Thus, at the time of each messenger, people were called to Tawhid and to believe that none has the right to be worshipped but Allah, as well as believing the messenger and what he preached until the time of `Eisa (jesus, peace be upon him), the last prophet sent to the children of Israel. Then, Allah sent the last and the best Prophet, our Prophet Muhammad (peace be upon him). `Eisa is last of the prophets of the children of Israel and Muhammad is the last of all prophets and messengers, as no prophet or messenger shall ever come after him. He is the best of messengers and their seal. The Ummah (nation based on one creed) of Muhammad (peace be upon him), including Jinn and mankind, Arabs and non-Arabs, males and females, the rich and the poor, rulers and subjects, should all believe in him and all the prophets and messengers that preceded him.

(Part No : 7, Page No: 35)

He who does not believe in him has no share either in Islam or religion. It is a must to believe that Allah Alone is the true God who is worthy of being worshipped and to believe in Muhammad and that he is the true Messenger of Allah to all people. He who does not believe in the Shahadah is not Muslim. One should believe in it and its meaning; none has the right to be worshipped but Allah, so it is not permissible to worship anyone besides Allah, not a king, prophet, tree, stone, Jinn, idol, etc. If someone says, "O Messenger of Allah, help me," after his death (peace be upon him) or "O Shaykh Al-Badawy, help me or cure the diseased," or "O my master Al-Husayn," or "O my master `Abdul-Qadir," or help! help! All these forms are acts of Shirk that nullify the requirements of testifying that none has the right to be worshipped but Allah, for he who does so does not worship Allah Alone, but worships partners with Him. Allah (Glorified and Exalted be He) says:﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿Allah (Glorified be He) also says:﴾ "And invoke not besides Allâh, any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers)." ﴿Allah (Glorified be He) also says:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿Allah (Glorified be He) also says:﴾ And your Lord has decreed that you worship none but Him. ﴿Allah (Glorified be He) also says:﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿

The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ "Du`a' (supplication) is itself the `Ibadah." ﴿Allah (Glorified and Exalted be He) says:﴾ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴿One should devote `Ibadah,

(Part No : 7, Page No: 36)

including Du`a' to Allah Alone. If someone says to a deceased, tree, or idol, "help me or cure the diseased," this is considered a major Shirk (associating others with Allah in His Divinity or worship) which contradicts the saying that none has the right to be worshipped but Allah. Likewise, he who denies the Messenger Muhammad (peace be upon him) or any other messenger and prophet (peace be upon them), doubts his message or claims that he was sent to the Arabs, not the non-Arabs or that he is not the last prophet, falls into Kufr (disbelief) and deviation and violates Islam. We ask Allah to grant us safety!

Thus, we come to know that Al-Qadayaniyyah commit Kufr, for they believe that Al-Mirza Ghulam Ahmad is a prophet who came many centuries after Prophet Muhammad (peace be upon him). It is a must to believe that Muhammad (peace be upon him) is the Messenger of Allah to both Jinn and mankind and that he is the seal of all prophets and messengers and no messenger or prophet shall ever come after him. Whoever claims prophethood after Prophet Muhammad (peace be upon him) such as Musaylimah Al-Kadhab is a Kafir (disbeliever) and liar. So are Al-Aswad Al-`Ansy in Yemen , Sajah Al-Tamimiyyah and Al-Mukhtar ibn Abu `Ubayd Al-Thaqafy and others who claimed prophethood after Prophet Muhammad (peace be upon him). The Sahabah (Companions of the Prophet, may Allah be pleased with them) agreed unanimously that whoever claims prophethood is Kafir and so they fought them, for denying the Saying of Allah (Glorified be He):﴾ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything. ﴿There are some Mutawatir Hadiths (Hadiths reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) to the effect that the Prophet (peace be upon him) said:﴾ I am the seal of prophets and there is no prophet after me ﴿(may Allah's Peace and Blessings be upon him).

The Shahadah that none has the right to be worshipped but Allah and that Muhammad (peace be upon him) is the Messenger of Allah is the essential and first pillar of Islam.

(Part No : 7, Page No: 37)

A person is not deemed a Muslim until he applies the Shahadah through utterances, actions and beliefs. If a person offers Salah and Sawm (fast), pays Zakah, performs Hajj and makes Dhikr (Remembrance of Allah) a lot, but does not believe that Allah Alone is worthy of worship, he is considered Kafir like the hypocrites. Similarly, he who does not mind worshipping idols, Al-Badawy , Al-Husayn , Shaykh `Abdul-Qadir , `Aly ibn Abu Talib or others of the prophets, Awliya' (pious people), angels or Jinn bedside worshipping Allah or thinks it is permissible to seek their help and make vows for them is considered a Mushrik (one who associates others with Allah in His Divinity or worship), for his speech and belief contradict testifying that none has the right to be worshipped but Allah. Allah (Glorified be He) says:﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿Allah (Glorified and Exalted be He) also says:﴾ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh’s Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴿Likewise, if a person calims that Muhammad (peace be upon him) is not the seal of the prophets or is not sent to both mankind and Jinn, or was sent to the Arabs only, he is Kafir according to Nas (Islamic text from the Qur’an or the Sunnah) and Ijma` (consensus of scholars). A Mukallaf should believe that Muhammad is the Messenger of Allah to both mankind and Jinn and that he is the seal of prophets as no prophet or messenger shall ever come after him. This is the core of Iman. Then a Muslim is ordered to perform Salah, Sawm, Zakah and Hajj, in addition to abiding by commands and quitting prohibitions. Besides believing that Muhammad is the Messenger of Allah, one should believe in all earlier prophets (peace be upon them) and that they conveyed the message.

(Part No : 7, Page No: 38)

Moreover, one should believe in the reports that Allah and His Messenger made about the past and what will take place on the Day of Judgment.

Q 2: Second Question: Does committing some sins, particularly the major sins adversely affect the first pillar of Islam?

A:

Committing major sins such as Zina (premarital sexual intercourse and/or adultery), drinking Khamr (intoxicant), killing a person without a legal excuse, eating up Riba (usury), Ghibah (backbiting), Namimah (tale-bearing), etc., badly affects the testimony of Tawhid (belief in the Oneness of Allah/ monotheism) and makes his Iman (Faith/belief) weak, but does not render one a Kafir (disbeliever/non-Muslim), contrary to the Khawarij (separatist group that believes committing a major sin amounts to disbelief). **The Khawarij** hold that **he is a Kafir and say that he will abide forever in Hellfire, if he dies without repenting. If one steals, disobeys his parents, or eats up Riba, he is considered Kafir according to the Khawarij even if he does not deem this act lawful. This is a fatal mistake on the part of** the Khawarij. **According to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), such a person is not a Kafir, but is disobedient and weak in Iman for this does not involve major Kufr (disbelief). Rather, his Iman is diminished and weakened. Therefore, Allah prescribed a Had (ordained punishment for violating Allah's Law) for a person who commits Zina; he is to be lashed a hundred times and exiled for a year if he is unmarried. If Zina is like Riddah (apostasy), then he should be killed and since he should not be killed, this indicates that this is not Riddah. The thief is not to be killed but his hand should be cut off. This indicates that such sins do not entail Riddah or Kufr, they just mean weakness and a decrease in Iman. Therefore, Allah prescribed Hudud (pl. of Had) to discipline such sinners in order to repent to Allah and quit the sins they used to do.**

Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) hold the view that he is in a state between belief and disbelief but will abide forever in Hellfire, if he dies on such a sin without repenting. Thus, they disagree with Ahl-ul-Sunnah

(Part No : 7, Page No: 39)

concerning the statement that the sinners will abide forever in Hellfire and agree with Khawarij **in this respect.** The Khawarij **said that he is Kafir and will abide forever in Hellfire while Mu`tazilah said that he will abide forever in Hellfire, but is not called Kafir. However, both groups have gone astray.**

The correct view is that of Ahl-ul-Sunnah wal-Jama`ah that he is not Kafir but is disobedient, weak in Iman and in great danger, as it is expected that he may fall into Kufr. Nevertheless, he is not Kafir so long as he does not deem this sin lawful; rather, he commits it while knowing that it is disobedience but tempted by Satan and personal desires. Such is the view of the people who follow the truth. When he dies in this state, he will be left to the Will of Allah; if He so wills, He may forgive him, and if He so wills, He may punish him according to his sins. Allah (Glorified and Exalted be He) says:﴿ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴾**After the sinner spends the period which Allah ordains him to pass in Hellfire, Allah brings him out to Jannah (Paradise). This is the view of the people who follow the truth, which was reported from the Messenger (peace be upon him), contrary to** the Khawarij and Mu`tazilah **as explained previously.**

With regard to a person who dies in the state of major Shirk (associating others with Allah in His Divinity or worship), Allah will never forgive him at all and he will be forbidden access to Jannah - we seek Allah's Refuge from this. He will abide eternally in Hellfire, according to the Ayahs (Qur'anic verses) mentioned above and others that indicate that the Kafirs will abide in Hellfire forever, may Allah save us from their status!

As for the disobedient, if he enters Hellfire, he will not abide therein forever; he will stay there as Allah wills and may stay a long time but this is a temporary abiding, different from that of the Kafirs. Allah (Exalted be He) says:

(Part No : 7, Page No: 40)

﴿ And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. ﴾﴿ The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; ﴾﴿ Except those who repent ﴾**This abiding in Hellfire is temporary with regard to the killer and fornicator, if Allah does not forgive them and they do not repent. May Allah grant us safety!**

As for the Mushrik (one who associates others with Allah in His Divinity or worship), he will abide in Hellfire forever and permanently. With regard to Mushriks, Allah (Glorified be He) says:﴿ Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire. ﴾**Allah (Glorified be**

He) also says:﴿ They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment. ﴾**Allah (Glorified be He) also says:**﴿ Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever! ﴾**We seek refuge with Allah from this state.**

The third question: Is it sufficient for a person to utter and believe in this pillar as a pillar of Islam? Or is it necessary to have other things to have perfect Islam and Iman (belief)?
Answer: By fulfilling this pillar, a non-Muslim professes Islam when he sincerely and faithfully testifies that no one has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. He should be aware of its meaning and act according to it.

(Part No : 7, Page No: 41)

Then, he is asked to offer Salah, keep to other pillars, and abide by the ordinances of Islam. Therefore, when the Prophet (peace be upon him) sent Mu`adh **to** Yemen, **he said to him:** ❨ Invite them to testify that none has the right to be worshipped but Allah, and that I am the Messenger of Allah. If they obey you in doing so, tell them that Allah has enjoined upon them five prayers during the day and night. If they obey you in doing so, tell them that Allah has made Zakah obligatory upon them which should be taken from the rich and distributed to the poor. If they obey you in doing so, avoid taking the best of their property. Beware of the curse of an oppressed person, because there is no screen between his invocation and Allah. ❩

So, he did not command them to perform Salah except after their belief in the Oneness of Allah and in the Messenger (peace be upon him). First, the non-Muslims are asked to believe in Allah and in the Messenger (peace be upon him). When a non-Muslim admits this and embraces Islam, he shall have the same rulings of Muslims. Thus, he shall be asked to perform Salah and other acts of worship. When he refuses, other rulings are executed. When he refuses to perform Salah, he will be asked to repent. Otherwise, he should be killed according to the most correct opinion among the scholars. When he refuses to pay Zakah and fights Muslims due to it, he should be fought as the Companions of the Prophet fought the withholders of Zakah under the banner of Abu Bakr **(may Allah be pleased with him). They judged them as apostates. In case he does not fight for it, the Imam (ruler) should force him to hand it over and apply a discretionary punishment on him to deter him. Thus, a Muslim is required to fast Ramadan, visit Al-Bayt (the House: another name for the Ka`bah), and abide by all ordinances which Allah enjoins on him. He is also asked to avoid what Allah forbids, because embracing Islam entails. Whoever violates something of what Allah has prescribed or commits something that Allah has forbidden, he shall have his due judgment according to the Shari`ah. If a non-Muslim just utters the two testimonies of faith while he is a disbeliever as done by most disbelievers these days, they are asked to leave all actions of disbelief. It is not enough to utter the two testimonies of faith, because he may keep saying it during his disbelief but he does not act accordingly. In case he commits disbelief through worshipping the dead, Jinn (creatures created from fire), idols, or other creatures**

(Part No : 7, Page No: 42)

and seeking help from them, he must repent and devote his worship to Allah alone. By doing so, he embraces Islam. If he disbelieves by abandoning Salah, it is obligatory on him to repent and perform it. If he does so, he embraces Islam.

Likewise, if he disbelieves by believing that committing adultery or drinking wine is lawful, it is obligatory on him to repent. If he does, he becomes a Muslim.

Thus, a non-Muslim is asked to quit all actions or beliefs that turn him a disbeliever. If he does so, he is a Muslim.

These are outstanding matters and knowledge seekers must observe and be aware of these matters which scholars explain in the chapter of "the ruling on apostates". It is a great chapter that a person who seeks knowledge must observe and read a lot.

May Allah grant us success!

(Part No : 7, Page No: 43)

Creedal Questions and Answers

First question:

Some Muslim communities have witnessed many various violations against Shari`ah (Islamic law). Among them are showing acts of worship at the graves, and swearing and making vows and oaths for people other than Allah. These violations range from committing Shirk (associating others in worship with Allah) that gets a person out of Islam to committing minor sins. We hope that your Eminence will explain and tell the rulings on these matters and advise the ordinary Muslims not to commit these violations lightly.

A: Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, his family, companions, and those who follow his guidance.

Many people confuse lawful acts with acts involving Shirk and innovations concerning the practices performed at the graves. Many of them also commit major Shirk due to their ignorance and blind adoption. People of knowledge everywhere are obliged to explain the religious matters and the truth of Tawhid (belief in the Oneness of Allah/monotheism) and Shirk. They have to show the means leading to Shirk and types of Bida`h against which people should be warned. Allah (Glorified and Exalted be He) says:

(Part No : 7, Page No: 44)

﴾ (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it ﴿ **(Surah 'Al `Imran, 3:187)**

Allah (Glorified be He) also says:﴾ Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. ﴿﴾ Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. ﴿**The Prophet (peace be upon him) said:**﴾ One who guides to something good has a reward similar to that of its doer. ﴿**(Related by Muslim in his Sahih)**

He (peace be upon him) said:﴾ If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect. ﴿**(Related also by** Muslim).

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Mu`awiyah **(may Allah be pleased with him) that the Prophet (peace be upon him) said,**﴾ If Allah wants to do good to a person, He makes him comprehend the religion. ﴿**There are so many Ayahs (Qur'anic verses) and Hadiths that call and encourage people to spread knowledge and warn against concealing knowledge and avoiding learning.**

The kinds of acts of Shirk and Bid`ah committed at the graves in many countries deserve to be taken seriously. People should be warned against these acts. Among these kinds are invoking and seeking help of the occupants of the graves and asking them to heal the sick and grant victory over the enemies, etc. These acts entail major Shirk that was committed by the people of Jahiliyyah (pre-Islamic time of ignorance). Allah (may He be Praised) says:﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿**Allah**

(Part No : 7, Page No: 45)

(may He be Praised) also says,﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿**Allah (Glorified and Exalted be He) also says:**﴾ And your Lord has decreed that you worship none but Him. ﴿**i.e. ordered and recommended. He (may He be Praised) says,**﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿**(Surah Al-Baiyinnah, 98:5)**

There are many Ayahs (verses) in this regard. The worship for which mankind and Jinn were created and ordered to show means to establish Allah's Oneness and solely dedicate different forms of worships such as Salah (Prayer), Sawm (fasting) and Zakah (obligatory charity), Hajj (pilgrimage), slaughtering, making vows, and other kinds of worshipping to Him. He (may He be Praised) says:﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded,

and I am the first of the Muslims." ﴿The phrase "my sacrifice" refers to a form of worship; namely, slaughtering a sacrificial animal for the sake of Allah. Allah (may He be Praised) says:﴾ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴿﴾ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴿The Prophet (peace be upon him) said:﴾ Allah has cursed the one who slaughters (a sacrifice) to other than Allah.... ﴿Related by Muslim in his Sahihon the authority of Amir Al-Mu'minin (Commander of the Believers) `Aly ibn Abu Talib (may Allah be pleased with him). Allah (may He be Praised) says:﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿Allah (Glorified and Exalted be He) also says:﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿He (Glorified and Exalted be He) says inSurah Fatir,﴾ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴿﴾ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴿

Allah has pointed out in these Ayat that offering Salah or slaughtering for the sake of anyone other than Him and invoking the dead, idols, trees, or stones are forms of Shirk and disbelief.

All those people including prophets, angels, pious people, Jinn, idols, etc., who are invoked by people have no ability to benefit or harm. This act of invoking is considered to be Shirk and disbelief. Moreover, these people can not hear this invoking, and even if they can hear, they can not respond.

Every Mukallaf (person meeting the conditions to be held legally accountable for their actions), be Jinn or human, is obliged to be careful and warn others against this act which opposes what the messengers (peace be upon them) brought regarding the call to Tawhid and sincerity in `Ibadah. Allah (may He be Praised) says:﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿Allah (Glorified be He) also says:﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿The Prophet (peace be upon him) stayed in Makkah Al-Mukarramah for thirteen years. During this period, he called people to Allah, warned them against Shirk and explained the implications of "La ilaha illa Allah (there is no deity but Allah)". It's only a tiny minority of people who responded actively while many people were arrogant toward obeying and following him. He then migrated to Madinah where his call to Allah spread among the Emigrants and Ansar (Helpers, inhabitants of Madinah who supported the Prophet). He (peace be upon him) strove for Allah's cause,

sent many emissaries to kings and rulers to demonstrate his call and guidance to them. He and his Sahabah (may Allah be pleased with him) were patient and endured patiently until Islam prevailed and people entered into the religion of Allah in multitudes. Tawhid spread and Shirk came to an end in Makkah , Madinah and other parts of Arabia by the help of the Prophet (peace be upon him) and his Sahabah after his death. They called to Allah and strove for His cause in the east and west until Allah granted them victory over His enemy and provided them with the means of empowerment on earth and made Islam superior over all religions as He (may He be Praised) promised in His saying﴾ It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it). ﴿

Offering Salah at the graves, reciting Qur'an there and building Masjids and domes over them are forms of disapproved Bid`ahs and major Shirk. It is authentically reported from the Prophet (peace be upon him) that he said,﴾ May Allah curse the Jews and the Christians for they have taken the graves of their Prophets as places of worship. ﴿(Agreed upon by Imams Al-Bukhari and Muslimon the authority of `Aishah (may Allah be pleased with her))

It is reported in Sahih of Muslim on the authority of Jundub ibn `Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him) said:﴾ Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as places of worship. I forbid you to do that. ﴿In these Hadiths and others to this effect, the Prophet (peace be upon him) pointed out that the Jews and Christians used to take the graves of their prophets as places of worship. He warned the Muslims against copying them through taking the graves as Masjids, staying there,

and reciting the Qur'an there. All these acts along with building domes and fences over them are of the avenues that lead to Shirk and elevating the occupants of these graves.

These acts were committed so frequently by the Jews, Christians and the ignorant people of this Ummah that they worshipped the occupants of the graves, slaughtered for them, sought their help, made vows for and beseeched them to heal the sick and grant victory over the enemy. Furthermore, what people do at the graves of Al-Husayn, Al-Badawi, Shaykh `Abdul-Qadir Al-Jilany, Ibn `Araby

and others is impermissible as they commit major Shirk. Allah is the one who is sought for help and there is no might nor power except with Allah.

It is authentically reported that the Prophet (peace be upon him) has forbidden Muslims to plaster, sit on, build over and engrave on graves. This is because plastering and building over the graves entail major Shirk.

All Muslims, individuals or governments, must avoid this kind of Shirk and Bid`ahs (Innovation in religion), should ask, when encountering religious problematic issues, the scholars known for their sound `Aqidah and following of the path of the Salaf (righteous predecessors), so that they can worship Allah with deep insight. Allah (Glorified and Exalted be He) says: ﴿ So ask the people of the Reminder, if you do not know. ﴾ **The Prophet (peace be upon him) said:** ﴿ "If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise." ﴾ **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ﴿ If Allah wants to do good to a person, He makes him comprehend the religion. ﴾

It is well-known that Allah's servants are not created without any purpose; rather they are created for a great wisdom and end, namely, worshipping Allah alone and associating no partners with Him. Allah (Glorified and Exalted be He) says:

﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾ **You can know how to worship Allah through pondering the Qur'an and the purified Sunnah and knowing the obligatory kinds of worship explained by Allah and His Messenger and asking the scholars about the problematic issues. In these ways you can know how to achieve the end for which the servants are created in the way prescribed by Allah. This is the only way to attain Allah's pleasure and honor and escape His Anger and Punishment. May Allah grant all Muslims success to do what pleases Him and comprehend His religion! May Allah appoint over them the best ruler among them and grant the scholars success to do their duties regarding calling to Allah, guiding and teaching for He is the Most Generous!**

Among the other kinds of Shirk is swearing by anyone or anything other than Allah. For example, some people swear by the prophets, by a head or life of someone and by honesty, which is impermissible. It is authentically reported that the Prophet (peace be upon him) said: ﴿ "Whoever has to take an oath should swear by Allah or remain silent." (i.e. He should not swear by other than Allah.) ﴾ **(Agreed upon by Imams Al-Bukhari and Muslim)**

He (peace be upon him) also said: ﴿ "He who swears by anything other than Allah is committing an act of polytheism". ﴾ **(Related by** Al-Imam Ahmad **on the authority of Amir Al-Mu'minin (Commander of the Believers)** `Umar ibn Al-Khattab **(may Allah be pleased with him) through an authentic Isnad)Allah's Messenger (peace be upon him) said,** ﴿ Whoever swears by anyone other than Allah commits Kufr (disbelief) or Shirk. ﴾ **(Related by** Abu Dawud and Al-Tirmidhy **with an authentic Isnad from** Ibn `Umar **(may Allah be pleased with them).The Prophet (peace be upon him) said:** ﴿ He who swears by Amanah (trust) is not one of us. ﴾ **The Prophet (may Allah's Peace and Blessings be upon him) also says:** ﴿ Do not swear by your fathers, or by your mothers, or by rivals to Allah; and swear by Allah only when you are speaking the truth. ﴾

There are many Hadiths to the same effect. Swearing by anyone other than Allah involves minor Shirk which may lead a person to major Shirk, if he exceeds the proper bounds in revering someone other than Allah. If he believes that there is someone or something other than Allah who benefits and harms people or that they are ideal to be supplicated or sought their help, he commits major Shirk. Other examples of minor Shirk include common expressions used by many Muslims, such as: "What Allah wills and so and so wills," "But for Allah and so and so...," and the similar sayings. The Prophet (peace be upon him) said: ﴿ Do not say, "What Allah wills and so and so wills," but say: "What Allah wills and afterwards so and so wills. ﴾ **This indicates the permissibility of saying "But for Allah then so and so" or "This is from Allah and then so and so", if the latter helps in this.**

It is authentically reported that a man said to the Prophet (peace be upon him) "What Allah wills and you will" then he (peace be upon him) replied: ﴿ Have you made me a rival to Allah, say, what Allah alone willed. ﴾ **This indicates that saying, "What Allah alone wills" is the most perfect. However, there is nothing wrong with saying "What Allah wills and then so and so wills" when reconciling between the Hadiths and proofs. May Allah grant us success!**

Q 2: Some people confuse Tawassul (seeking to draw close to Allah) by means of believing in the Prophet (peace be upon him), loving him, and obeying him with Tawassul by virtue of his being and status. There is also confusion between Tawassul through his prayers (peace be upon him) during his lifetime and Tawassul through his prayers after his death. Such confusion has led to uncertainty about lawful and unlawful Tawassul. We are hoping for a detailed explanation that may remove uncertainty regarding this matter and defy the attempts of the followers of Bid`ahs (innovations in religion) to confuse Muslims regarding these issues.

A: There are definitely people who do not know the difference between lawful and unlawful

(Part No : 7, Page No: 51)

Tawassul because of ignorance and the absence of those who may draw their attention and guide them to Al-Haqq (the Truth). There is a great difference between both kinds of Tawassul. The lawful Tawassul refers to worshipping and loving Allah (Glorified be He), loving His Messenger (peace be upon him) and all messengers and believers, and believing in Him and in everything which He and His Messenger revealed such as Resurrection, Jannah (Paradise), Fire, and all other things which we have been told of by Allah (Exalted be He) and His Messenger (peace be upon him). This is the correct meaning of lawful Tawassul which was entrusted to messengers to convey, revealed in the divine Books, and for which mankind and Jinn (creatures created from fire) have been created.

These are all lawful means to be admitted into Jannah and be saved from the Fire, and attain happiness in the world and the Hereafter. Among these lawful means is to supplicate and make Tawassul to Allah (Glorified be He) by His Names and Attributes, and by believing in Him and in all good deeds which He ordained for His Servants and made a means for attaining His Pleasure and Jannah and gaining the reward of relieving the people's sufferings and making things easy for them in the world and the Hereafter. Allah (Glorified and Exalted be He) says:﴿ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴾﴿ And He will provide him from (sources) he never could imagine. ﴾**Allah (Glorified be He) also says:**﴿ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴾**Allah (Glorified and Exalted be He) says:**﴿ and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward. ﴾**He (Glorified and Exalted be He) also says:**﴿ "Truly! The Muttaqûn (the pious - See V.2:2) will be amidst Gardens and water-springs (Paradise). ﴾**Allah (Exalted be He) says:**﴿ Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord. ﴾**He (Exalted be He) says:**﴿ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you ﴾**This "Furqan" refers to knowledge and guidance.**

(Part No : 7, Page No: 52)

There are several Ayahs (Qur'anic verses) conveying the same meaning.

Another example of lawful Tawassul is to make Tawassul to Allah (Exalted be He) by loving His Prophet (peace be upon him), believing in him, and following his Shari`ah (Islamic law), because these are one of the best good deeds and greatest means to draw closer to Allah.

On the other hand, Tawassul by the honor, right, or being of the Prophet or other prophets and righteous people is a Bid`ah which has no origin. In fact, it is a means leading to Shirk (associating others with Allah in His Divinity or worship) because the Sahabah (Companions of the Prophet - may Allah be pleased with them), who were the most knowledgeable of the Messenger (peace be upon him) and of his status did not do that. If it was a good deed, they would do it. Moreover, when they suffered from drought during the era of `Umar **(may Allah be pleased with him), they did not go to the grave of the Messenger (peace be upon him) nor did they make Tawassul or supplication to him. Rather,** `Umar **(may Allah be pleased with him) asked the Prophet's uncle,** Al-`Abbas ibn `Abdul-Muttalib, **to supplicate to Allah for rainfall. He (may Allah be pleased with him) said while he was standing on the Minbar (pulpit), "O Allah! Whenever there was drought, we used to request our Prophet to ask You for rain and You would give us (rain), and now we ask the uncle of our Prophet to invoke You for rain. O Allah! Bless us with rain." Allah would bring them rainfall.(Related by** Al-Bukhari **in his Sahih (authentic) Book of Hadith)**

`Umar (may Allah be pleased with him) requested** Al-`Abbas **to supplicate to Allah; he did and the Muslims said 'Amen' and Allah (Exalted be He) blessed them with rain. There is also the story of the people of the cave which was authentically reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim). The story in brief tells that three persons of earlier generations were forced, on account of rain and sleep necessity, to seek shelter in a cave. A rock fell from the mountain and blocked the mouth of the cave and they were unable to move it. They said to each other: You will not be rescued from this rock except by supplicating to Allah by virtue of your good deeds. They, thus, supplicated to Him (Glorified be He) and sought

His Help. One of them supplicated to Allah by virtue of his dutifulness to parents, the second

supplicated by his refusal to commit Zina (premarital sexual intercourse) while he was able to commit it, and the third supplicated to Allah by virtue of his honesty and returning Amanah (trust) to its owners. Allah (Exalted be He) caused the rock to split totally and they got out of the cave. This story stands as a plain proof of the fact that good deeds represent one of the most important means for alleviating sufferings, getting out of troubles, and being safe from the afflictions of the world and the Hereafter.

As for making Tawassul by virtue of the honor, right, or being of a person, this is a rejected Bid`ah and a means leading to Shirk. Invoking the dead and seeking their help, on the other hand, is major Shirk (associating others with Allah in His Divinity or worship).

The Sahabah (may Allah be pleased with them) used to ask the Prophet (peace be upon him) to supplicate to Allah (Exalted be He) and seek His Help when they suffered drought and also to make Shafa`ah (intercession) for them in everything that was of benefit to them, but only during his lifetime. When he (peace be upon him) died, they requested nothing from him nor went to his grave to ask him for Shafa`ah or for anything else. They knew that such acts were not permissible after his death, but only permissible during his lifetime. Also, on the Day of Resurrection, the believers will ask him for Shafa`ah to be admitted into Jannah. They would first demand this from Prophets Adam, Nuh, Ibrahim, Musa, and `Isa (peace be upon them) but they will apologize, each being concerned with their own selves and telling them to ask someone else for this. When they go to `Isa (peace be upon him), he will apologize to them and guide them to ask Prophet Muhammad (peace be upon him). They will ask him for Shafa`ah and he will answer: I am up to it, I am up to it (i.e. I will intercede for you). This is because Allah (Glorified be He) has promised him this. The Prophet (peace be upon him) will go and prostrate before Allah (Exalted be He) and praise Him much. He will remain prostrating until Allah (Exalted be He) says to him: Raise your head, say and you will be listened to, ask and it will be granted, and make Shafa`ah and it will be accepted.

This Hadith is authentically reported in the Two Sahih Books of Hadith; it is the well-known Hadith of Shafa`ah and this is the Maqam Mahmud which Allah (Glorified be He) mentions in the following Ayah inSurah Al-Isra':﴾ It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.). ﴿

May Allah's Peace and Blessings be upon our Prophet Muhammad, and upon his family, Companions, and those who diligently follow in his footsteps! May Allah make us among those for whom the Prophet will make Shafa`ah, for He is All-Hearer, Ever Near!

Third question:

It is noticed that many of those who belong to Islam seem to be unaware of the meaning of La Ilaha Illa Allah (there is no deity but Allah) and thus practices that contradict and oppose Islam by words and deeds took place. What is the meaning of La Ilaha Illa Allah? What are the prerequisites and conditions of it?

Answer:

There is no doubt that this word (La Ilaha Illa Allah) is the basis of the Din (religion of Islam) and the first pillar of Islam along with testifying that Muhammad is the Messenger of Allah as mentioned in the Sahih (authentic) Hadith that the Prophet (peace be upon him) said: (Islam is based on five (pillars): testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah; performing Salah (prayers), paying Zakah (obligatory charity); fasting Ramadan; and performing Hajj (pilgrimage)) **Agreed upon by Imams Al-Bukhari and Muslimfrom the Hadith of** Ibn `Umar **(may Allah be pleased with both of them).**

It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn 'Abbas (may Allah be pleased with both of them) when the Prophet (peace be upon him) sent Mu`adh **(may Allah be pleased with him) to** Yemen, **he told him:**

(Part No : 7, Page No: 55)

(You will soon come to a community of People of the Book, so call them to testify that there is no deity but Allah, and that I (Muhammad) am the Messenger of Allah. Then, if they obey you in that, tell them that Allah has imposed on them five Prayers every day and night, and if they obey you in that, tell them that Allah has imposed on them a Sadaqah (charity i.e. Zakah) that is to be taken from their rich people and given to their poor people.) **(Agreed upon by Al-Bukhari and Muslim).There are many Hadiths narrated to that effect.**

However, testifying that there is no deity but Allah means: None is worthy of worship but Allah, disaffirming the deism of anything other than Allah (Glorified be He), and affirming it to Allah alone, as He (Glorified and Exalted be He) says inSurah Al-Hajj: (That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).) **Moreover, He (Glorified be He) mentions inSurah Al-Mu'minin:** (And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.) **He (Glorified and Exalted be He) also says inSurah Al-Baqarah:** (And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.) **Allah (Glorified be He) also saysin Surah Al-Bayyinah::** (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)) **The Ayahs that stress this meaning are numerous and this great word does not prove useful to sayers or brings them out of Shirk (associating others in worship with Allah) unless they truly know its meaning, act in accordance with it and believe in it firmly.**

Over and above, the hypocrites used to say it while they are to be in the lowest and worst rank of Nar (Hellfire), since they have never believed in it nor have they acted accordingly.

(Part No : 7, Page No: 56)

The same applies to the Jews, **for they say it while they are the worst with respect to Kufr (disbelief), for not believing in it, and so are the worshippers of the graves and the Awliya' (pious people) amongst the Kuffar (disbelievers) of this Ummah (nation of creed), for they say it by tongue and oppose it by deeds, sayings and convictions, therefore, it does not help them and they do not become Muslims by saying it since they already contradict it by their sayings, deeds, and convictions as mentioned.**

Furthermore, some scholars mentioned that there are eight conditions for fulfilling it, summarized in two lines of poetry wording:

knowledge, certainty, sincerity, truthfulness along with	**love, submissiveness, and acceptance of it**
And add an eighth thing that is to disbelieve	**in whatever is worshipped other than the Deity**

These lines epitomize all the prerequisites of the testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah:

First: Knowing its meaning in a way that opposes ignorance of it. It has been previously

mentioned that it means that none is worthy of worship but Allah, accordingly, any gods worshipped by people other than Allah are false ones.

Second: The Yaqin (certainty) which removes doubt from its sayer, for they should be certain that Allah (Glorified be He) is truly the Only One that is worthy of worship.

Third: Sincerity, and it is attained when a servant observe sincerity to their Lord (Glorified be He); Allah (Glorified and Exalted be He) in all acts of worship, so if they turn to anything other than Allah such as a prophet, waliy, angel, idol or a Jinni (creature created from fire), they will have associated others in worship with Him, and broken this condition.

Fourth: Truthfulness: it means that a person should say it while being truthful in it, having their heart accorded with their tongue and vice versa, such that if a person admits it by tongue while their hearts do not, they will not be fully believing in its meaning and then it will not benefit them, for they will be kafir like other hypocrites.

Fifth: Love, which means that a person should love Allah (Glorified and Exalted be He), such that if they say it without loving Allah, they will be a kafir in case they have not embraced Islam like the hypocrites. The evidence on this exists in His Saying﴿ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you ﴾**Allah (Glorified be He) also says:**﴿ And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). ﴾**However, the Ayahs stressing this meaning are numerous.**

Sixth: Submissiveness to the meaning denoted, which is to worship Allah alone, submit to His Shari`ah (Islamic Law), believe in it and know that it is the truth. So, if a person says it without worshipping Allah alone or applying His Shari`ah, rather disdain it, they will not be a Muslim such as Iblis (Satan) and his fellows.

Seventh: Acceptance of what this word indicates; that is to accept what it denotes of devoting worship to Allah alone and abandoning worship of anything other than Him, along with abiding by this and accepting it.

Eighth: Disbelieving whatever is worshipped besides Allah, which means that a person should repudiate worshipping all things other than Allah, and believe that they are false, as Allah (Glorified be He) says:﴿ Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower. ﴾**It is authentically reported that the Messenger of Allah (peace be upon him) also said:**﴿ Whoever professes that there is no deity but Allah and repudiates everything that which people worship other than Allah, their money and blood becomes inviolable, and Allah will judge them (i.e. their real intentions) ﴾**,**

According to another narration, he (peace be upon him) said:﴿ Whoever singles out Allah in worship and disbelieves in whatever things worshiped besides Him, his money and blood become inviolable. ﴾**Both narrations are related by** Muslim **in His Sahih.**

Therefore, it is the duty of all Muslims to fulfill this word abiding by such conditions, for whenever a Muslim attains its meaning and observes it, their money and blood will be inviolable, even if they do not know the details of such conditions, since the aim is to be aware of the truth and act in accordance with it, even though a Mu'min (believer) does not know the required conditions.

Apart from this, the Taghut refers to all things that are worshiped besides Allah as He (Glorified and Exalted be He) says:﴿ Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. ﴾**.**

He (Glorified be He) also says:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾**Whoever is worshiped amongst prophets, righteous people and angels but, at the same time, does not accept this is not a Taghut. The Taghut also refers to the Satan who has called to worshiping them and made that seem fair for people - we ask Allah to grant us and all Muslims safety and releif from every evil". The difference between the deeds that contradict this word (i.e. La ilaha Illa Allah) and those contradicting its perfection is that every saying, deed, or conviction that leads its doer to fall into major Shirk (associating others with Allah in His Divinity or worship) will entirely be contradicting and opposing it such as appealing, sacrificing, vowing and prostrating to the dead, angels, idols, trees, stones, stars and the like.**

All this totally contradicts Tawhid (belief in the Oneness of Allah/monotheism), contrasts and abrogates this word: "La Ilaha Illa Allah". It also belongs to this category the act of rejecting

whatever is known by necessity and consensus such as Zina (premarital sexual intercourse and/or adultery), drinking intoxicants, being undutiful to parents, Riba (usury/interest) and other such things. In addition to denying whatever is necessarily known by consensus in Din to be obligatory such as the ordinance of the five prayers, Zakah, Sawm (fasting) Ramadan, having dutifulness to parents, proclaiming the Two Shahadahs (Testimony of Faith) and suchlike.

As for sayings, deeds, and convictions which weaken Tawhid and Iman and contradict their perfection, there are many of them such as minor Shirk, insincerity, swearing by anyone other than Allah, saying what Allah and so-and-so will, or this is by the Grace of Allah and such and such, and the like. The same applies to all sins, for they also weaken Tawhid and Iman, and contradict their perfection. Therefore, we should beware of all that opposes Tawhid or Iman, or decreases their reward, for Iman according to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) is a word and deed which grows by obedience and decreases by sins.

Scholars have numerously illustrated the evidence on that in the books of `Aqidah, Tafsir (explanation/exegesis of the meanings of the Qur'an) and Hadith that - praise be to Allah - are available to everyone, this is also included in Allah's Saying:﴿ And whenever there comes down a Sûrah (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice. ﴾**In addition to His Saying (Glorified be He):**﴿ The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone); ﴾

Besides His Saying (Glorified be He):﴿ And Allâh increases in guidance those who walk aright. ﴾**The Ayahs stressing this meaning are numerous.**

Q 4:

There are several researches, writings, and lectures, which are currently spreading, proving the existence of Allah and His Lordship without considering this as evidence entailing Tawhid-ul-Uluhiyyah (Oneness of Worship). In consequence, people are unaware of Tawhid-ul-Uluhiyyah or underestimating its importance. How great it would be if you highlight the importance of Tawhid-ul-Uluhiyyah, in terms of being the basis of safety, the key to the Da`wah (call to Islam) conveyed by the messengers (peace be upon them), and the foundation necessary for every thing.

A:

Undoubtedly, Allah (Glorified be He) sent messengers and revealed Divine Books to explain the rights which His Servants owe Him and to call them to worship Him Alone and dedicate all acts of `Ibadah (worship) to Him. Most humans are aware that Allah is their Lord, Creator, and Provider but they commit Shirk (associating others with Allah in His Divinity or worship) because of dedicating all or some of their acts of `Ibadah to other than Allah (Exalted be He) out of ignorance and blind imitation of their forefathers and ancestors. This happened to the people of Prophet Nuh (Noah) **and other succeeding nations as well as to the first generations of this Ummah (nation based on one creed) who rejected the Messenger's call to Tawhid (belief in the Oneness of Allah) and were reluctant to accept it. They said as stated in the Qur'an:**﴿ "Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" ﴾**(Surah**

Sad)Allah (Exalted be He) also says about them inSurah Al-Saffat:﴿ Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). ﴾﴿ And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?" ﴾**They also said as stated inSurah Al-Zukhruf:**﴿ We found our fathers following a certain way and religion, and we will indeed follow their footsteps. ﴾**There are several Ayahs (Qur'anic verses) conveying the same meaning.**

Muslim scholars and Du`ah (callers) to guidance are required to explain to the people the true meaning of Tawhid-ul-Uluhiyyah and the difference between it and Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes), because many people, Muslims and others, are unaware of this difference. The Kafirs (disbelievers) of Quraysh **and other parts of the Arabian Peninsula and most nations were aware that Allah (Exalted be He) is their Creator and Provider. That was why Allah (Glorified be He) took this confession as evidence against them, because He is the Only One deserved to be worshipped since He creates them, provides for them, and is Omnipotent over them. Allah (Glorified be He) says:**﴿ And if you ask them who created them, they will surely say: "Allâh." ﴾**Allah (Glorified and Exalted be He) also says:**﴿ And if you (O Muhammad صلى الله عليه وسلم) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." ﴾**He (Glorified and Exalted be He) ordered His Prophet (peace be upon him) to ask them about who provided for them:**﴿ Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" ﴾**Allah (Exalted be He) says:**﴿ They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?" ﴾**There are several Ayahs conveying the same meaning. Allah (Glorified be He), thus, took their confession that He is their Lord, Creator, Provider, the Creator of the heavens and the earth, and the Disposer of affairs**

as evidence to refute their denial of the oneness of worship and prove the falsehood of worshipping idols and other things which they used to worship other than Allah (Exalted be He).

Allah (Glorified be He) has ordered His Servants to believe in His Names and Attributes and to deem Him far above the likeness of any of His Creation. Allah (Glorified be He) says:﴿ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴾**He says inSurah Al-Hashr:**﴿ He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. ﴾**to the end of the Surah (Qur'anic chapter). Allah (Glorified and Exalted be He) says:**﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾﴿ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴾﴿ "He begets not, nor was He begotten. ﴾﴿ "And there is none co-equal or comparable unto Him." ﴾**He (Glorified and Exalted be He) also says:**﴿ Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). ﴾**Allah (Glorified be He) also says:**﴿ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴾**There are several Ayahs conveying the same meaning.**

Scholars (may Allah be merciful with them) stated that Tawhid-ul-Rububiyyah entails Tawhid-ul-Uluhiyyah, which means to worship Allah Alone. That was why Allah (Exalted be He) took this as evidence against the Kafirs.

Likewise, Tawhid-ul-Asma' wal-Sifat requires worshipping Allah Alone, because He is Perfect in His Essence, Names, and Attributes and He is the One Who grants favors and bounties to His Servants. Accordingly, He is worthy of being worshipped and the people are obligated to obey His orders and abstain from His prohibitions.

In order to worship Allah Alone, you have to assimilate both kinds of Tawhid by knowledge and practice.

(Part No : 7, Page No: 63)

Scholars detailed this issue in their books of `Aqidah (creed) and Tafsir (exegesis of the meanings of the Qur'an) such as Tafsir Ibn Jarir, Ibn Kathir, Al-Baghawy, and others, "The Sunnah" for `Abdullah ibn Ahmad, and "Al-Tawhid" for Ibn Khuzaymah. Also, the knowledgeable `Uthman ibn Sa`id Al-Darimy wrote books against Bishr Al-Mirrisy. Other scholars from among the Salaf (righteous predecessors - may Allah be merciful with them) did the same. Among those who were known of their superiority in this matter were Shaykh-ul-Islam Ibn Taymiyyah and his student the knowledgeable scholar Ibn Al-Qayyim (may Allah be merciful with them).

The same approach was adopted by the leaders of Da`wah during the twelfth century and the succeeding centuries such as Shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) and his sons, students and followers from among Ahl-ul-Sunnah (those adhering to the Sunnah).

One of the best writings on this issue is "Fath Al-Majid" which was based on the original book "Taysir-ul-`Aziz Al-Hamid"; the former being written by Shaykh `Abdul-Rahman ibn Hasan (may Allah be merciful with him) and the latter being written by Sulayman ibn `Abdullah Al Al-Shaykh (may Allah be merciful with him).

One of the best compilations in this issue is the first parts of Al-Durar Al-Sunniyyah, which were compiled by Shaykh `Abdul-Rahman ibn Qasim (may Allah be merciful with him). He compiled the Fatwas of leaders of Da`wah from the family of Al Al-Shaykh i.e. Muhammad ibn `Abdul-Wahhab and other scholars of the twelfth century and the succeeding centuries on `Aqidah and Ahkam (legal rulings). I recommend reading them as well as other books written by scholars from among Ahl-ul-Sunnah because they are very useful.

Another example is the first treatises written by the leaders of Da`wah of Al-Shaykh and others (may Allah be merciful with them), and the replies of Shayk `Abdul-Rahman ibn Hasan, Shaykh `Abdul-Latif ibn `Abdul-Rahman, Shaykh `Abdullah Ababtin, and

(Part No : 7, Page No: 64)

Shaykh Sulayman ibn Sahman and other leaders of guidance and supporters of Tawhid. These materials are very useful. They remove a lot of doubts and refute the callers to falsehood. May Allah be merciful with them all, admit them into the spacious gardens of His Jannah (Paradise), and make us from among those who diligently follow in their footsteps.

Also, Al-Buhuth Al-Islamiyyah Magazine, which is published by the General Presidency of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance, includes very useful articles about `Aqidah and Ahkam.

Other useful materials are the first volumes of Fatwas and articles issued by me about `Aqidah. They are printed and available for the seekers of knowledge, may Allah make them beneficial. The books written by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) are full of such useful topics. Allah is the One Who grants success!

(Part No : 7, Page No: 65)

Fifth question:

There are some scholars who permit Tabarruk (seeking blessings) with the scholars, the pious and their remains holding the proof of what has been authentically reported by the Companions (may Allah be pleased with them) that they used to observe Tabarruk with the Prophet (peace be upon him); what is the ruling on this? Is that not a comparison between normal people and the Prophet (peace be upon him)? Is it possible to seek Tabarruk with the Prophet (peace be upon him) after his death? What is the ruling on observing Tawassul (supplicating to Allah) with the blessing of the Prophet (peace be upon him)?

Answer: It is not permissible to seek blessings with other than the Prophet (peace be upon him); it is impermissible to seek blessings by the ablution, hair, sweat, or anything of anybody. All these are exclusive qualities to the Prophet (peace be upon him) due to the goodness and blessings which Allah placed in his body.

Therefore, the Companions did not seek blessings with any of them, not during his life or after his death. This did not take place with the Rightly-Guided Caliphs or others, which indicates their knowledge that seeking blessings is a special quality given to the Prophet (peace be upon him) and not to others and because doing so is a means to polytheism and worshipping others than Allah (Glorified be He).

Thus, it is not permissible to observe Tawassul to Allah with the prestige of the Prophet (peace be upon him) or himself or his attributes, because there is no proof to sustain this and because this is one of the means to polytheism and over-estimation of the Prophet (peace be upon him).

This is also was not done by his Companions (may Allah be pleased with them) and if it were good, they would have preceded us in doing it but it is against the Shar`y proofs. Allah (Glorified and Exalted be He) says: ﴿ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴾

(Part No : 7, Page No: 66)

Allah did not command the people to supplicate to Him with the prestige, the status or the blessings of anyone.

Observing Tawassul with His Attributes is the same as observing Tawassul with His Names such as His Glory, Mercy, Speech, and others as was authentically reported in the Hadiths which exhort seeking refuge with the perfect words of Allah, and seeking refuge with the Dignity and Power of Allah. Likewise, seeking Tawassul with the love of Allah (Glorified be He), the love of His Messenger (peace be upon him), belief in Allah and good deeds as shown in the story of the people of the cave who were compelled by rain to spend the night in a cave, so they entered and a rock slipped to block the entrance of the cave. They could not push it away, so they thought of a way out. They decided that they would not succeed except by supplicating to Allah with their righteous deeds. So, someone observed Tawassul with filial obedience and the rock was opened a little bit but still they could not get out. The second observed Tawassul with his chastity and abstaining from adultery after being able to commit it, so the rock was opened a little bit but they still could not get out. The third observed Tawassul with rendering trusts back, so the rock was opened and they got out.

The Hadith is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Prophet (peace be upon him), from the news of those who were before us and because of the lessons, admonishment and reminder which the story contains.

Some scholars declared what I have mentioned in this answer such as Shaykh Al-Islam Ibn Taymiyah, **his student, scholar** Ibn Al-Qayyim, **the versatile Shaykh** `Abdur-Rahman ibn Hasan **in Fath Al-Majid Sharh Kitab Al-Tawhid and others.**

(Part No : 7, Page No: 67)

As for the Hadith of the blind who observed Tawassul with the Prophet (peace be upon him) during his life (peace be upon him) and the Prophet (peace be upon him) interceded and invoked Allah to give his sight back, this is a kind of Tawassul with the Du`a' (supplication) of the Prophet and not with his prestige or status as it is obvious in the Hadith. The people shall seek his intercession on the Day of Recompense for final judgment and again the people of Paradise shall seek his intercession on the Day of Recompense in order to enter Paradise. This is a kind of Tawassul with him during his worldly and his later life. This kind of Tawassul is made with his supplication and intercession, not with himself or his status as the previously mentioned scholars declared.

Ruling on drawing closer to Jinn, prophets, etc.

The sixth question:

In the south of Jordan, there is a spring of mineral water known as Bark Sulayman ibn Dawud (water of Solomon, son of David, peace be upon them both) that people visit for bathing and seeking cure. Not only that, people also bring with them animals to be slaughtered on their arrival. What is the ruling on such sacrifices? Provide us with your beneficial answer, please. May Allah bless and reward you with the best reward.

Answer:

If the water mentioned in the question is tried and is really known for its effectiveness regarding certain diseases, such as rheumatism etc., it is permissible that people visit such a spring for bathing and seeking cure since Allah has made certain waters beneficial for the treatment of some diseases. On the other hand, if such people slaughter the animals mentioned above to eat from them or give as food to their guests etc., such a practice is also permissible. However, if people slaughter the animals to

draw closer to the spring of water, Jinn (creatures created from fire), or prophets or for any purpose that relates to void beliefs, such a practice is not permissible. Allah (Glorified be He) says:﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾﴿ He has no partner. ﴾**He (Glorified be He) also says:**﴿ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴾﴿ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴾

Sacrifice and Salah (Prayer) are, thus, only for Allah. No one is allowed to offer a sacrifice to Jinn, a certain star, a specific spring of water, a definite prophet, or any other person. Rather, a person is allowed to draw closer to Allah (Glorified and Exalted be He) only by offering sacrifices, Salah, or any of the other kinds of `Ibadah (worship). He (Glorified be He) says:﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾**and:**﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾**and:**﴿ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴾

It is worth mentioning that offering sacrifices is one of the most important and best kinds of `Ibadah. Again, if such people slaughter the animals to eat from their meat as they stay by the spring of water and need food, it is permissible for them to do so. Nevertheless, if such sacrifices are offered to the place itself, the spring of water, Jinn, a specific angel, or a prophet to draw close to him, or to any person, star, or idol, all this is Shirk (associating others with Allah in His Divinity or worship) that should be avoided. Verily, Only Allah is sought for help. It was authentically reported that the Prophet (peace be upon him) said:﴿ Allah curses whomever slaughters (a sacrifice) to other than Him. ﴾**(Related by Imam** Muslim **in his Sahih (authentic) Book of Hadithon the authority of Amir Al-Mu'minin (Commander of the Believers)** `Aly **- may Allah be pleased with him)**

(Part No : 7, Page No: 69)

The seventh question:

In many Islamic societies, there is a trend of mocking the outward religious etiquette, such as letting the beard grow, shortening the garment, etc. Does such mockery take a person out of Islam? What is your advice to whoever commits such an act? May Allah grant you success!

Answer:

Undoubtedly, making fun of Allah, His Messenger, Ayahs (Qur'anic verses), Shari`ah (Islamic law) and rulings is a kind of Kufr (disbelief). Allah (Glorified and Exalted be He) says: ﴾ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴿﴾ Make no excuse; you disbelieved after you had believed. ﴿ **(Surah Al-Tawbah)**

This also includes mocking Tawhid (belief in the Oneness of Allah/ monotheism), Salah (Prayer), Zakah (obligatory charity), Sawm (Fast), Hajj or any other religious ruling being agreed upon.

With regard to making fun of men growing their beards, shortening their garments, or avoiding Isbal (lengthening and trailing clothing below the ankles) or such matters whose rulings are not quite known, the matter is subject to further discussion. However, one should avoid this and advise whoever does this to repent to Allah (Glorified be He) and abide by His Shar` (Law). One should avoid making fun of whoever abides by the etiquette of Shari`ah, in order to obey Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) and to avoid Allah's Wrath and Punishment or falling into Riddah (apostasy) unintentionally. We ask Allah to grant all Muslims safety from every evil. Indeed, He is the Best to be sought for help.

May Allah grant us success!

(Part No : 7, Page No: 70)

The eighth question:

What are the books you recommend people to read in the field of `Aqidah (creed)?

Answer:

The best, greatest and most truthful book that should be read on `Aqidah, rulings and morals is the Book of Allah (Glorified and Exalted be He), which falsehood cannot approach in any way, for it was revealed by the All-Wise, Worthy of all praise.

Allah (Glorified and Exalted be He) says: ﴾ Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم), who work deeds of righteousness, that they shall have a great reward (Paradise). ﴿

And: ﴾ Say: "It is for those who believe, a guide and a healing." ﴿

And: ﴾ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ﴿

And: ﴾ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ﴿

And: ﴾ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ﴿

(Part No : 7, Page No: 71)

There are numerous Ayahs to the same effect.

In his Khutbah (sermon) during the Farewell Hajj, the Prophet (peace be upon him) said in the Sahih (authentic) Hadith about the Ever-Glorious Qur'an: ﴾ I leave you that which if you stick to, you will not go astray: the Book of Allah. ﴿

He (peace be upon him) said in his Khutbah on the day of Ghadir Khum **when he returned from the Farewell Hajj to** Madinah: ﴾ I am leaving among you two important things: the first of which is the Book of Allah in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it ﴿

He urged people to adhere to the Book of Allah, then said: (and the members of my household. I remind you of (your duties to) the members of my household. I remind you of (your duties to) the members of my household.) **(Related by** Muslim **in his Sahih Book of Hadith)The first was reported on the authority of** Jabir ibn `Abdullah **(may Allah be pleased with him) and the second was reported on the authority of** Zayd ibn Arqam **(may Allah be pleased with him). The Prophet (peace be upon him) said:** (The best among you (Muslims) are those who learn the Ever-Glorious Qur'an and teach it.) **(Related by** Al-Bukhari **in his Sahih Book of Hadith)**

The Prophet (peace be upon him) also said: ("He who treads a path in search of knowledge, Allah would make a path for him leading to Jannah (Paradise); and people who assemble in one of the houses of Allah (mosques) to recite the Book of Allah and learn and teach it (among themselves), tranquility will descend upon them, mercy will cover them, the angels will surround them, and Allah will make a mention of them in the presence of those near Him; and he who is slow-paced in doing good deeds, his (high) descent will not make him go ahead.") **(Related by** Muslim **in his Sahih Book of Hadith on the authority of** Abu Hurayrah **- may Allah be pleased with him)**

There are many texts of Hadith in this respect.

The best books after the Ever-Glorious Qur'an are the books of Hadith, such as the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim), the Four Books of Sunan (Hadith compilations classified by jurisprudential themes, i.e. Abu Dawud, Ibn Majah, Al-Tirmidhy, and Al-Nasa'y) and other authentic Hadith books. Halaqahs (learning circles) should be held to recite and teach the Ever-Glorious Qur'an to people, study Hadith books, and help people understand them. This should be done by the insightful and knowledgeable scholars, who are trusted for their knowledge and integrity.

Among the recommended books are Riyad Al-Salihin, Al-Targhib wal-Tarhib, Al-Wabil Al-Sayyib, `Umdat Al-Hadith, Bulugh Al-Maram, Muntaqa Al-Akhbar, and many other useful Hadith books.

Of the best books on `Aqidah are the book of Al-Tawhid, by Imam** Muhammad ibn `Abdul-Wahhab **(may Allah be merciful with him) and its explanation by his grandsons Shaykh Sulayman ibn `Abdullah ibn Muhammad **and Shaykh** `Abdul-Rahman ibn Hasan ibn Muhammad **in the books entitled Taysir Al-`Aziz Al-Hamid and Fath Al-Majid.**

There are also Majmu`at Al-Tawhid by** Muhammad ibn `Abdul-Wahhab **(may Allah be merciful with him) and Kitab Al-Iman, Al-Qa`idah Al-Jalilah fil-Tawassul wal-Wasilah, Al-`Aqidah Al-Wasittiyah, Al-Tadmuriyyah, and Al-Hamawiyyah by Shaykh-ul-Islam Ibn Taymiyyah **(may Allah be merciful with him).**

There are also the books of Zad Al-Mi`ad fi Hady Khayr Al-`Ibad, Al-Sawa`iq Al-Mursalah `ala Al-Jahmiyyah wal-Mu`ttalah, Ijtima` Al-Juyush Al-Islamiyyah, Al-Qasidah Al-Nuniyyah, and Ighathat Al-Lahfan min Maka'id Al-Shaytan by

Shaykh Ibn Al-Qayyim **(may Allah be merciful with him).**

There are also Sharh Al-Tahawiyyah by Ibn Abu Al-`Iz, **Minhaj Al-Sunnah by Shaykh-ul-Islam,** Ibn Taymiyyah, **Iqtida' Al-Sirat Al-Mustaqim and Al-Tawhid** by Ibn Khuzaymah, **Al-Sunnah** by `Abdullah ibn Ahmad, **Al-I`tisam** by Al-Shatby **and other books of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) that have been written to point out their `Aqidah.**

Of the best books are Fatwas of Shaykh-ul-Islam Ibn Taymiyyah **and Al-Durar Al-Suniyyah fil-Fatawa Al-Najdiyyah, collected by Shaykh** `Abdul-Rahman ibn Qasim **(may Allah be merciful with him).**

The ninth question:

In some Muslim communities, people are used to tell blasphemous or obscene jokes. We want Your Eminence to shed light on this matter and the attitude that should be adopted by the seekers of knowledge and callers to Islam to face this problem.

Answer:

No doubt that telling lies and words of disbelief when joking is one of the most abominable evils, which brings great harm if circulated among people in their meetings. It is necessary to beware of this, for Allah (Exalted be He) warns us against it in His Saying: ﴿ If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾

(Part No : 7, Page No: 74)

Many of the Salaf (righteous predecessors, may Allah be merciful with them) explained that this Ayah (Qur'anic verse) was revealed concerning some people who said while they were in a journey with the Prophet (peace be upon him), "We have never seen people who love their stomachs, tell lies, and are cowardly in battles more than these Qur'an readers." Upon that, Allah revealed this Ayah concerning them. Moreover, it was authentically reported that the Prophet (peace be upon him) said: ﴿ Woe to the one who speaks and lies in order to make people laugh; woe to them, woe to them. ﴾**(Related by** Abu Dawud, Al-Tirmidhy, and Al-Nasa'y **with an authentic Sanad (chain of narrators))**

Scholars and all believers should avoid this and warn others against it owing to the great danger, corruption and bad consequences this involves. May Allah guard us and all Muslims from this and guide us and them to His Straight Path; indeed He is All-Hearer and Responsive.

The tenth question:

If insinuations and notions, especially on Tawhid (belief in the Oneness of Allah) and Iman (Faith/belief), come to a Muslim's mind, will they be accountable for this?

Answer:

It was authentically reported from the Messenger of Allah (peace be upon him) in a Hadith related inthe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)and other Books of Hadith that he (peace be upon him) said: ❨ Allah has forgiven my Ummah (nation based on one creed) the (evil) thoughts that occur to their minds, as long as such thoughts are not put into action or uttered. ❩ **Moreover, it was authentically reported that the Sahabah (Companions of the Prophet, may Allah be pleased with them) asked the Prophet (peace be upon him) regarding such insinuations and he (peace be upon him) replied:** ❨ That is the manifest Faith. ❩ **Besides, he (peace be upon him) said:** ❨ People will keep on asking, until this is said: "Allah created the creation; who then created Allah?" Whoever encounters anything like that, let them say: "I believe in Allah and His messengers." ❩ **According to another**

narration, he (peace be upon him) said: ❨ ... let them seek refuge with Allah and give up such thoughts. ❩ **(Related by** Muslim **in his Sahih Book of Hadith)**

The eleventh question:

When seekers of knowledge exercise Ijtihad (juristic effort to infer expert legal rulings), some of them oppose something which is Ma`lum minad-din biddarurah (well-established religious matter). Is it permissible to exercise Ijtihad in something which is Ma`lum minad-din biddarurah? Please guide us regarding this issue.

Answer:

It is not permissible to exercise Ijtihad in Ma`lum minad-din biddarurah, for which there are explicit proofs from the Qur'an, Sunnah (whatever is reported from the Prophet), or Ijma` (consensus of scholars) of our Salaf (righteous predecessors). Rather, Muslim scholars unanimously agree that it is Wajib (obligatory) for Muslims to believe in Ma`lum minad-din biddarurah, act upon them, and avoid all that oppose them. On the other hand, Ijtihad is to be exercised with regard to disputable matters whose proofs are not made clear either in the Qur'an or the Sunnah. Concerning such disputable matters, any qualified scholar can exercise Ijtihad and if he exerts his efforts truthfully and sincerely to attain the truth, he will receive a double reward if he is correct and he will receive one reward if he is mistaken. A proof for the foregoing is the following Hadith related inthe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of `Amr ibn Al-`As **(may Allah be pleased with him) who narrated that the Prophet (peace be upon him) said:** ﴿ If a judge gives a verdict according to the best of his knowledge and his verdict is correct, he will receive a double reward; and if he gives a verdict according to the best of his knowledge and his verdict is wrong, even then he will receive one reward. ﴾

The twelfth question:

What is ruling on whoever curses Allah or His Messenger or degrades them? What is the ruling on whoever denies something that Allah has made Wajib or considers something Halal (lawful) that Allah has declared as Haram (prohibited)? Please provide us with a detailed answer as these evils have widely spread amongst many people.

Answer:

Whoever curses Allah (Glorified be He), the Messenger

(Part No : 7, Page No: 76)

Muhammad (peace be upon him), any other messenger, or Islam by any means or degrades or mocks Allah or His Messenger (peace be upon him) is a Kafir (disbeliever) and a Murtad (apostate) in case they ascribe themselves to Islam. Muslims have unanimously agreed on the foregoing as Allah (Glorified and Exalted be He) says: ﴿ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾

The prominent scholar Imam Abu Al-`Abbas ibn Taymiyyah **(may Allah be merciful with him) mentioned detailed proofs for this issue in his book "Al-Sarim Al-Maslul `ala Shatim Al-Rasul". Whoever likes to check these proofs can refer to this book, which is very valuable and whose author (may Allah be merciful with him) is distinguished for his vast knowledge of Shar`y (Islamic legal) proofs.**

The same ruling mentioned above also applies to whoever denies something Ma`lum minad-din biddarurah that Allah (Exalted be He) has declared as Wajib or considers it Halal although Allah (Exalted be He) has declared the same as Haram. Our Salaf, thus, agreed that whoever denies the obligation of performing Salah (Prayer), paying Zakah (obligatory charity), observing Sawm (Fast) in Ramadan, performing Hajj while able, being dutiful to parents, and so on, is an apostate Kafir in case that they ascribe themselves to Islam. Likely, whoever regards drinking Khamr (intoxicants), undutifulness to parents, usurping people's wealth and killing them with no valid reason, consuming Riba (usury), and so on, as Halal is an apostate Kafir. Scholars (may Allah be merciful with them) discussed this issue and other issues classified under the nullifiers of Islam in detail in the chapters discussing the ruling on apostates.

(Part No : 7, Page No: 77)

Whoever wants to know more regarding this issue may refer to these chapters in the books of various scholars from the Hanbaly, Shafi`y, Maliky, Hanafy **and other Schools of Jurisprudence to get the details that are sufficient In sha'a-Allah (if Allah wills).**

No one is to be excused on the plea of being ignorant, as the matters mentioned above are well known for Muslims and the rulings on them are clear both in the Qur'an and the Sunnah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad and his family!



The thirteenth question:

Today, practicing sorcery and consulting sorcerers have spread. What is the ruling on doing so? What is the permissible way to treat a bewitched person?

Answer :

Sorcery is one of the most abominable and destructive sins and is even one of the nullifiers of Islam. Allah (Glorified and Exalted be He) says in His Glorious Book: ﴿ They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. ﴾

(Part No : 7, Page No: 78)

Allah (Glorified be He) says in this Ayah (Qur'anic verse) that the devils teach sorcery to people and that they have become disbelievers owing to this act. The Ayah also states that when they teach a person sorcery, they tell him that they are teaching a kind of disbelief and that they are a Fitnah (trial).

Allah explains to us that those who learn sorcery learn nothing but what causes them harm and brings them no benefit and that they will not have any portion of the blessings of Allah in the Hereafter.

Among the evildoings of sorcerers, according to the Ayah, is that they cause separation between a man and his wife. However, their harm does not take place except by Allah's Leave, that is, sorcery activates only by the universal predetermined leave of Allah not by His Legal Will. For more elaboration, it is a fact that nothing happens in the universe except with a predetermined leave from Allah and nothing occurs in His Dominion save what He predetermines. Allah (Glorified be He) also explains that sorcery contradicts faith and piety.

This signifies that sorcery is a kind of disbelief and misguidance and takes one out of Islam if the person practicing it ascribes themselves to Islam. It was reported inthe Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ﴿ Avoid the seven destructive sins. The people enquired, "O Allah's Messenger! What are they?" He said, "Shirk (associating others with Allah in His Divinity or worship), (practicing) sorcery, killing anyone whom Allah has forbidden except for a just cause, consuming Riba (usury), eating up an orphan's wealth, fleeing from the battlefield at the time of fighting, and accusing the chaste women, who never even think of anything touching their chastity and are good believers. ﴾**Thus, the Prophet (peace be upon him) clarified in this authentic Hadith that Shirk and sorcery are among the seven destructive sins and that Shirk is the gravest sin while sorcery falls under its category. Thereupon, the Messenger (peace be upon him) mentioned it along with Shirk owing to the fact that sorcerers cannot carry out sorcery except by worshipping devils and drawing closer to them by**

(Part No : 7, Page No: 79)

means of saying Du`a' (supplication), offering sacrifices and vows, seeking their help, and the like.

It was related by Al-Nasa'y **(may Allah be merciful with him) on the authority of** Abu Hurayrah **(may Allah be pleased with him) that the Prophet (peace be upon him) said:** ﴿ Whoever ties a knot and blows into it (a kind of sorcery) has practiced sorcery and whoever practiced sorcery has committed Shirk. Whoever wears an object (for protection such as an amulet or talisman) will be left in its care. ﴾**This Hadith explains Allah's Saying inSurah Al-Falaq:** ﴿ "And from the evil of those who practise witchcraft when they blow in the knots, ﴾**Mufassirs (exegetes of the Qur'an) said that the Ayah refers to the female sorcerers, who tie knots and say words of Shirk on them to draw closer to Satan who would carry out their requests and harm people.**

Scholars disagreed regarding the ruling on sorcerers, whether they should be asked to repent and their repentance should be accepted or they should be killed in any case and should not be asked for repentance if their practice of sorcery is proven true. In fact, the second opinion is the soundest, since the existence of sorcerers brings great harm and danger to the Islamic community and their repentance is usually not sincere. The supporters of this opinion maintained that `Umar **(may Allah be pleased with him) gave orders to kill the sorcerers and did not ask them to repent; and he was the second of the Rightly-Guided Caliphs whom the Messenger (peace be upon him) ordered to follow their way. Also, they quoted as another supporting evidence the following Hadith related by** Al-Tirmidhy **(may Allah be merciful with him) on the authority of** Jundub ibn `Abdullah Al-Bajaly **or** Jundub Al-Khayr Al-Azdy **as Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and Mawquf (words or**

deeds narrated from a Companion of the Prophet that are not attributed to the Prophet): ﴾ The Had (ordained punishment for violating Allah's Law) of the sorcerer is striking him with a sword. ﴿ **In another narration, the Hadith goes on as:** ﴾ The Had of the sorcerer is one stroke with a sword. ﴿ **The soundest of the two narrations is that it is a Hadith Mawquf reported on the authority of** Jundub.

Moreover, it was related that Hafsah, **the Mother of the Believers (may Allah be pleased with her), gave orders to kill a maid of hers who bewitched Hafsah. The maid was killed without asking her to repent. Also,** Imam Ahmad **(may Allah be merciful with him) said, "This (i.e. killing the sorcerers without asking them to repent) was authentically reported from**

three of the Sahabah (Companions of the Prophet)." He meant `Umar, Jundub, and Hafsah.

Accordingly, it is evident that it is not permissible to consult sorcerers about anything or to believe them. This ruling applies to sorcerers, diviners, and soothsayers. In addition, it is obligatory to kill a sorcerer when their practice of sorcery is proven true, either by their own confession or the legal evidence, without asking them to repent.

Sorcery is treated with the Shar`y (Islamically lawful) Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) and the permissible medication. The most effective remedy in the treatment of a bewitched person is to recite Al-Fatihah while blowing air over him and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) as well as the Ayahs of the treatment of sorcery in Surahs Al-A`raf, Yunus, and Ta-Ha, and Surahs Al-Kafirun, Al-Ikhlas, Al-Falaq and Al-Nas. It is recommended to repeat the last three Surahs thrice and to say the following famous and authentic Du`a' said by the Prophet (peace be upon him) when treating the sick: ﴾ O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment. ﴿ **This Du`a' shall be repeated thrice.**

There is also a useful Ruqyah, which Jibril (Gabriel) said over the Prophet (peace be upon him). It says: ﴾ In the Name of Allah, I recite over you to heal you from every thing that harms you, and from the evil of every soul, and envious eye. May Allah cure you. In the Name of Allah, I recite over you. ﴿ **It is to be repeated thrice and it will be very beneficial if Allah (Glorified be He) wills.**

Another means of treatment is to tear the object thought to carry sorcery, which may be a piece of wool or some mingled threads and the like. Moreover, the bewitched person should increase their recitation of the supplications for refuge and protection, such as saying: "I seek refuge with the Perfect Words of Allah from the evil of what He created," which should be said thrice in the morning and in the evening, in addition to reciting the three Surahs already referred to three times after the Fajr (Dawn) and Maghrib (Sunset) Prayers, and

Ayat-ul-Kursy after offering Salah (Prayer) and when going to sleep.

It is recommended to say in the morning and in the evening: ﴾ In the Name of Allah, with whom there is no harm with His Name from anything on the Earth or in the Heaven. And He is the All-Hearing and the All-Knowing ﴿ **three times as authentically reported to have been said by the Prophet (peace be upon him). Above all, one should think good of Allah and have faith that Allah is the Originator of the means and that He Alone is Able to cure the sick if He wills. Supplications for refuge and protection and medication are nothing but means for treatment and Allah (Glorified be He) Alone is the One Who cures the sick. Thereupon, we should depend on Allah and not on the means, but believe that these means may be beneficial by the Will of Allah and may be useless if Allah so wills. Allah (Glorified be He) has the perfect wisdom in everything. Certainly, Allah has power over all things and He is the All-Knower of everything. No one can prevent what He has granted; no one can give what He has prevented; and no one can hinder what He has decreed. To Him belongs dominion, and to Him belongs all praise and He is Able to do all things and He is the One Who brings success.**

The fourteenth question:

We are living at an age filled with hypocrisy and hypocrites, who use every possible means to fight Islam and Muslims. Please, clarify the danger of hypocrisy, its types, and the characteristics of hypocrites, and warn Muslims against them.

Answer:

Hypocrisy is a great danger and the evils of hypocrites are great. Allah has illustrated the characteristics of hypocrites in His Glorious Book in Surah Al-Baqarah and other Surahs. Similarly, the Prophet (peace be upon him) clarified their characteristics in his Hadith. Allah (Glorified be He) says concerning them inSurah Al-Baqarah: ﴾ And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. ﴿﴾ They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! ﴿﴾ In their hearts is a disease (of doubt and hypocrisy) and Allâh has

increased their disease. A painful torment is theirs because they used to tell lies. ﴿

(Part No : 7, Page No: 82)

There are also the Ayahs following them. Allah also says inSurah Al-Nisa': ﴾ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴿﴾ (They are) swaying between this and that, belonging neither to these nor to those ﴿ **Also, Allah mentions some other of their characteristics in Surah Al-Tawbah and other Surahs.**

Hypocrites claim to embrace Islam and adopt its morals, although the morals they show contradict Islam and harm Muslims, as Allah has explained in these Ayahs and other Ayahs.

Hypocrisy is divided into hypocrisy in belief and hypocrisy in actions.

The characteristics listed about hypocrites in Surah Al-Baqarah and Surah Al-Nisa' deal with the first kind of hypocrisy. Indeed, the practitioners of this kind of hypocrisy are more disbelieving than the Jews, Christians and worshipers of idols owing to their great danger and the fact that their true characters are unknown for many people. Allah has explained that those hypocrites will be in the lowest part of the Fire on the Day of Resurrection.

As for the second kind of hypocrisy, it refers to possessing some of the apparent characteristics of the hypocrites, such as telling lies, betraying, and abandoning the congregational Salah in spite of having belief in Allah, His Messenger, and the Day of Resurrection. It was authentically reported from the Prophet (peace be upon him) that he said about the characteristics of the hypocrites: ﴾ Three are the signs of a hypocrite: when he speaks, he tells a lie; when he makes a promise, he acts treacherously; and when he is trusted, he betrays. ﴿ **Also, he (peace be upon him) said:**

(Part No : 7, Page No: 83)

﴾ The most burdensome Salah for the hypocrites are the `Isha' (Night) Prayer and the Fajr Prayer. If they were to know the blessings they have in store, they would have come to them even crawling. ﴿ **There are many Hadith and Ayahs in this regard.**

Therefore, every believer should beware the characteristics of the hypocrites at their best. The most helpful means in this regard is to contemplate their characteristics as mentioned in the Qur'an and the Sunnah (whatever is reported from the Prophet).

I ask Allah to guide us all to the best understanding of His Religion, keep us adhering firmly to it, and protect us against everything that contradicts His Shar` (Law) and against the imitation of His enemies in their morals or acts, for He is the Best to be sought for help.

(Part No : 7, Page No: 84)

Important Piece of Advice to the Islamic Ummah

Praise be to Allah, the Lord of the Worlds! The best outcome will be for the righteous. May Allah's Peace and Blessing be upon His Slave, Messenger, Intimate Friend, His trustee over the revelation and the Chosen One of His Creature, our Prophet, Imam and master Muhammad ibn `Abdullah, on his household, Sahabah (Companions of the Prophet), and those who adopt his way and follow his guidance until the Day of Judgment.

Allah (Exalted be He) created everything to worship Him Alone with no partners with Him (glory be to Him) and sent all Messengers for this great matter. He (Glorified be He) commanded His slaves with this worship. He (glory be to Him) said,﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿He (Exalted be He) also says,﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿Allah (Glorified and Exalted be He) also said,﴾ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴿Allah (may He be Praised) also said,﴾ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴿

Allah created the Jinn and humankind to worship Him Alone with no partner with him. He (glory be to Him) sent Messengers (peace be upon them) in order to illustrate this worship to people. In light of this, I present my advice to all Muslims, males and

(Part No : 7, Page No: 85)

females, Arabs and non-Arabs, and Jinn and human beings, to understand this fact, namely the worship of Allah, abide by it, and apply it in all things and matters of life. They should not forsake it, for this is the characteristic of disbelievers. Allah (Exalted be He) said,﴾ But those who disbelieve turn away from that whereof they are warned. ﴿Allah (Exalted be He) also says:﴾ And who does more wrong than he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them ﴿Indeed, there is no more unjust than that committed by those who turn away from the Ayat of Allah and goal of their creation; obedience to and worship of Allah.

All Muslims should understand this fact and learn it from the Qur'an and the authentic Sunnah undertaking it by knowledge and practice. Similarly, all the non-Muslims all over the world should submit to Allah i.e. Islam, and learn the worship of Allah in the same way. This is obligatory on every accountable person from the jinn and mankind, be he/she a Muslim, a Jew, a Christian, an idolater, etc. Every accountable person among the Jinn and mankind should worship Allah (Exalted be He) and accept Islam. They have to adhere to the religion revealed to Prophet Muhammad (peace be upon him). Allah sent His Prophet Muhammad to the jinn and mankind; Arabs and non-Arabs, males and females. Allah (glory be to Him) said,﴾ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴿Allah (Glorified and Exalted be He) also said,﴾ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴿

(Part No : 7, Page No: 86)

Allah (may He be Praised) said,﴾ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the `Alamîn (mankind, jinn and all that exists). ﴿

Those who have knowledge should call others to Islam. Those who respond to the call and accept Islam gain perfect happiness, consummate mercy, Paradise and salvation from Hell whereas those who turn away and refuse to accept the call experience failure, regret, bad consequence, and painful torment on the Day of Judgment. To worship Allah is the underlying reason for creating the Jinn and humankind. This, i.e. the worship of Allah, is the purport of the word "Islam" in Allah's Saying,﴾ Truly, the religion with Allâh is Islâm. ﴿Islam is the religion of Allah revealed to His Prophet Muhammad (peace and blessings be upon him) to promulgate it and it is meant by the word "religion" in Allah's Saying,﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿Allah (Exalted be He) also says:﴾ Truly, the religion with Allâh is Islâm. ﴿The same is reiterated when Allah (Glorified and Exalted be He) says:﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿

This worship is Islam. Islam is called worship, for it is submission to Allah and humility and yielding to Him. A Muslim observes Allah's Orders and avoid His Prohibitions out of submission and humility to Allah. This is Islam and this is worship, as it is nothing but submission to Allah and observing His Orders,

(Part No : 7, Page No: 87)

and avoiding His Prohibitions out of firm belief in Him (may He be glorified), sincerity to Him, glorification of

Him, and hoping for His Reward which is Islam in its essence. The Arabic word "Islam" means to yield and obey, namely, to worship humbly and submissively. The Arabs say, Tariq Mu`abbad i.e. a paved road that is trodden and became well-known. They also say, Jamal Mu`abbad i.e. a tamed camel that has been ridden and used for carrying weights.

The word "`Ibadah" i.e. worship, signifies humbleness and submission. Therefore, Allah calls His Ordinances `Ibadah, for they are offered with humbleness and submission. He also called it 'Islam' as they are offered with humbleness and submission. In addition, they were entitled as Taqwa (i.e. piousness) in His Sayings,﴾ but Al-Birr (is the quality of the one) who fears Allâh. ﴿Allah (Glorified be He) also says:﴾ Verily, the Muttaqûn (the pious. See V.2:2) will be in Gardens (Paradise), and Delight. ﴿Allah called it Taqwa, as Muslims offer different acts of worship in order to save himself from the Wrath and Punishment of Allah while submitting, humbling, hoping for Allah's Mercy, fearing His Punishment, and seeking protection whereby from the bad consequence. On this basis, the religion of Allah was named as Taqwa. One of the designations of Allah's Religion is Iman (i.e. faith) owing to that. Islam is nothing but having faith in Allah (Glorified be He) and His Messenger (peace be upon him). Allah said﴾ Therefore, believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and in the Light (this Qur'ân) which We have sent down. ﴿Allah (Glorified be He) also says:﴾ O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم) ﴿Allah (Glorified be He) also says:﴾ Allâh has promised the believers, men and women, Gardens under which rivers flow ﴿Allah (Glorified be He) also says:﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿

(Part No : 7, Page No: 88)

`Ibadah and Islam are equivalents to Iman, for Iman includes believing in Allah and His Messenger and having faith in what Allah and His Messenger informed of and in Allah's Commandments and Prohibitions. On this grounds, the religion was named as Iman. Another name is Huda (i.e. guidance) as Allah saves with it from misguidance and guides with it to the causes of happiness and whoever sticks to it and seeks the truth will be saved from trials, evil, and corruption. Allah (may He be Exalted and Glorified) said,﴾ whereas there has surely come to them the Guidance from their Lord! ﴿Huda in these Ayahs (Qur'anic Verses) refers to the religion of Allah, namely Islam, Iman and Taqwa. They all are some of the names of Islam and all of them are right and their meanings are clear. Islam is a guidance from Allah who directs people by fulfilling His Right, abandoning misdeeds, observing His Commands and avoiding His Prohibitions. He (glory be to Him) said,﴾ whereas there has surely come to them the Guidance from their Lord! ﴿And He (Exalted be He) said in Surah-Al-Fatihah, the greatest Surah in the Qur'an,﴾ Guide us to the Straight Way. ﴿Describing His Prophet (peace be upon him), Allah says:﴾ And verily, you (O Muhammad صلى الله عليه و سلم) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's Religion of Islâmic Monotheism). ﴿

The religion of Allah prevents from misguidance and every evil and guides to every goodness and high moral standards and the best of deeds. It directs one to everything that pleases Allah (glory be to Him) and draws one near to Him. It keeps one away from Allah's Wrath and Punishment. One of the names of Islam is Birr (i.e. righteousness). Allah (Glorified be He) said,﴾ but Al-Birr (is the quality of the one) who fears Allâh. ﴿Allah (Exalted be He) also says:﴾ Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise); ﴿Allah (Exalted be He) also says:﴾ but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day ﴿It is named so owing to what

(Part No : 7, Page No: 89)

it contains of the good habits and deeds offered for the sake of Allah. Furthermore, it implies obedience to Allah, fulfillment of His Rights, and avoidance of His Prohibitions. These are all names of the religion; Islam, Birr, Huda, Iman and Taqwa. Accordingly, all the jinn and mankind whether Muslims or non-Muslims should adopt it. Those who have already adopted it should stick to and learn it while those who did not embrace it yet are required to adopt it and to return to Allah in repentance of what they already did of falsehood. They should believe in Islam which is embodied in obedience to Allah and His Messenger, sincerity to Him, establishing Tawhid (Oneness of Allah) through avoiding Shirk (ascribing partners to Allah in worship), fulfilling His Right and adhering to His religion; Islam, Birr, Taqwa, Huda and Iman.

In fact, Islam is the religion of Allah with which He (Glorified be He) sent the Messengers (peace be upon them) and revealed the books in order to call for it. Allah revealed the Glorious Qur'an with this aim and the authentic Sunnah of the Prophet (peace be upon him) also aims at this. The greatest and most obligated duty is to know this fact and know the religion of Allah to worship Allah Alone which is the meaning of the two declarations of faith, namely, there no one worthy of worship but Allah and that Muhammad is Allah's Messenger. The Prophet (peace be upon him) called people and guided them to this fact. He (peace be upon him) said,﴾ I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah and that I am the Messenger of Allah. ﴿And He (peace be upon him) said,﴾ I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah. If they say it, then they save their lives and property from me unless otherwise legally required. ﴿Whoever testifies, out of faith, will observe the other pillars and thereby he/she admits him/herself to worship, which is the mission for which he is created. Therefore, he/she should abide by the declarations of faith and believe in all that Allah and His Messenger told about

(Part No : 7, Page No: 90)

the preceding Messengers and the revealed Books as well as what Allah said in His Book about Paradise, Hell, the Last Day, and all of this is included in the concept of `Ibadah and Iman. The call to establishing Tawhid is, in fact, a call to the entire religion as the person who believes in the Oneness of Allah and

becomes devoted to him is required to fulfill what Allah prescribed on him and to avoid what Allah forbids. The duties and the prohibitions are branches and integrated parts to this basis. The most required, premier, and most important thing is to establish Tawhid and devotion to Allah, and to avoid Shirk. Owing to this importance and status, the Prophet (peace be upon him) started with these matters in Makkah and other places. He (peace be upon him) used to call people to these matters at first along with believing in him as Allah's Messenger. After that, he would tell them about other matters of Islam such as Salah (prayer) and other acts of worship.

When he (peace be upon him) sent Mu`adh (may Allah be pleased with him) to Yemen, he (peace be upon him) said to Mu`adh,(You will go to a group from the People of the Book, so call them to testify that there is no one worthy of worship but Allah and that I am the Messenger of Allah.)Another narration mentions,(Invite them to worship Allah alone. If they obey you in doing so, tell them that Allah has enjoined upon them five prayers during the day and night.)The Prophet (peace be upon him) ordered him to call them at first to establish Tawhid, devotion to Him, seeking Him Alone with worship, and avoiding Shirk. Accordingly, this is the first duty and it is, in the meantime, the worship for which Allah created people. He (Exalted be He) said,(And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)

(Part No : 7, Page No: 91)

The Ayah (Qur'anic Verse) at hand implies that the purpose of the creation of the Jinn and mankind is to establish the Oneness of Allah and offer obedience to Allah and avoid sins. This is the worship for which they were created. The most important of the acts of worship is to seek Allah Alone with worship and believe that He is the One and Only Who deserves to be worshipped without anyone other than Him. He (Glorified be He) said,(And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.) Allah (Glorified be He) also says(So know (O Muhammad صلى الله عليه وسلم) that, Lâ ilâha illallâh (none has the right to be worshipped but Allâh))

Thereupon, Tawhid is the first and most important obligation. A person should believe that he/she is Allah's slave, seek Him Alone with worship and have firm faith that He is the Truthful God in addition to believing in His Messenger Muhammad (peace be upon him) and testifying that he (peace be upon him) is Allah's Last Messenger to the Jinn and humankind. One should also believe in all that was revealed to the Prophet (peace be upon him). This is the most important of all Islamic fundamentals and the duty that is required on every accountable person from the Jinn and humankind. All the accountable people from the jinn and humankind should worship Allah Alone and believe that no one is worthy of worship but him, that Muhammad is Allah's Last Messenger. They should also believe that everything revealed to him is the truth. It is necessary to follow in his footsteps until one meets his Lord (glory be to Him). This is the worship for which people are created and it is Taqwa, Iman, Islam,

(Part No : 7, Page No: 92)

and Birr. All these are just names that stand for one meaning, namely, the religion of Allah, the religion of guidance, piousness, righteousness, faith, and worship of Allah Alone. All these meanings are involved in this religion. The religion of Allah is called `Ibadah as it includes submission, humbleness to, and Taqwa of Allah, for the slave of Allah fears Allah's Wrath. It also includes Iman, as it is nothing but having faith in all that Allah and His Messenger informed of, Huda (guidance) for Allah guides people with it to goodness and uprightness, and Birr (righteousness) for it includes every goodness and is the cause of happiness. Allah said assuring these meanings,(Verily, the Muttaqûn (the pious. See V.2:2) will be in Gardens (Paradise), and Delight.)Allah (Exalted be He) also says:(Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord.)Indeed, those who realized Taqwa among Muslims are the believers who worshipped Allah (glory be to Him) and fulfilled the meaning of His Saying,(And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)

They deserve this title out of their piety, fulfilling Allah's Right, sincerity to Him, believing in Him and His Messenger Muhammad (peace be upon him) and in what Allah and His Messenger said in the Glorious Book and the Sunnah of His Honest Prophet (peace be upon him). Islam is not complete unless these things are fulfilled in addition to the declaration of faith and the belief that there is no one worthy of worship but Allah whereas other things that are worshipped with Allah are nothing but falsehood. Allah (Exalted be He) said,(That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood).)

Moreover, it is necessary to believe in all that Allah and His Messenger said about the events of the past and the future including the accounts of the preceding Prophets, Paradise, Hell, Doomsday, the Reckoning,

(Part No : 7, Page No: 93)

the reward of the believers, the punishment of the disbelievers, etc. In other words, everything that is mentioned in the Qur'an or proved to be said by the Prophet (peace be upon him) according to one's knowledge - one should have faith in. After that, one is required to believe in the Truth brought by Prophet Muhammad, have firm belief in the Oneness of Allah, sincerity to Him, and to believe in Allah's Names and Attributes accepting them as reported by Allah and His Messenger without Takyif (questioning Allah's Attributes), Tahrif (distortion of the meaning), or Tamthil (likening Allah's Attributes to those of His Creation) which is the belief of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). After that, one should observe what Allah enjoins on His slaves of acts of worship such as Salah (Prayer), Zakah (Obligatory Charity), Sawm (Fasting), Hajj (Pilgrimage), etc. and abide by what Allah and

His Messenger ordered and stay away from what they forbid. Allah (Glorified be He) said,﴿ O mankind! Be dutiful to your Lord ﴾This is an address to the Jinn and humankind, Arabs and non-Arabs, disbelievers and believers as well. The Ayah means to fear Allah through fulfilling His Commands and avoiding His Prohibitions out of seeking His Pleasure, taking caution from His Punishment, and fearing Allah at all times.

Allah (may He be Exalted and Glorified) said,﴿ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴾It is necessary to worship Allah alone sincerely and truthfully observing His Orders and avoiding His Prohibitions. In some Ayahs, Allah commands the believers in particular saying,﴿ O you who believe! Be afraid of Allâh ﴾This call takes place in many Ayahs, as the believers included in the commandment to have piousness. They are more entitled with this commandment than others owing to the fact that they believe in Allah and His Messenger. Therefore, they should perfect this faith and abide by it

until death just as Allah (Glorified be He) said to His Prophet (peace be upon him),﴿ And worship your Lord until there comes unto you the certainty (i.e. death). ﴾He (Exalted be He) said,﴿ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ﴾

In light of this, it is obligatory upon a legally accountable Muslim to adhere to Islam and observe piety and obedience to Allah until death. As for the disbeliever, he should embrace Islam and take the initiative to do this before death. This is because Islam is the religion of Allah revealed to Muhammad and all Messengers (peace be upon them). Allah (Glorified be He) said,﴿ Truly, the religion with Allâh is Islâm. ﴾Allah (Glorified be He) also says:﴿ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴾The Prophet Muhammad (peace be upon him) is Allah's Messenger to all the inhabitants on earth; the Arabs and non-Arabs, Jinn and humans. He (peace be upon him) is the seal of Prophets and Messengers. Consequently, all disbelievers whether Jews, Christians, and others should embrace Islam and abide by its teachings from the time when Allah sent him until the Last day. Moreover, all the jinn and humans should worship Allah Alone and adhere to His Shari`ah, which is Islam revealed to Prophet Muhammad (may peace and blessings be upon him) as stated previously in Allah's Saying,﴿ Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh ﴾And in His Saying,﴿ And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind ﴾And in His Saying,

﴿ And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the`Alamîn (mankind, jinn and all that exists). ﴾Allah promised those who believe in Him and worship Him to grant them salvation, happiness, and success. He (Glorified be He) said,﴿ So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be successful. ﴾

Those who will be the successful are the followers of the Prophet (peace be upon him) who adhere to His Shari`ah and religion. It becomes known that the most important obligation is to worship Allah, which is the purpose of the creation and the commandment of Allah. Allah (Glorified be He) also says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾And in His Saying,﴿ O mankind! Worship your Lord (Allâh) ﴾Allah does not create people to eat, drink, build palaces, plant trees, copulate, etc. but there is a great wisdom behind the creation namely worshipping Allah, continuous obedience to Him, and following His Messenger (peace be upon him). One should pay attention to and abide by it and know that everything on Earth is created for the slaves of Allah to make use of them in the service of worshipping Allah and avoiding the evil deeds, not to be utilized in the service of one's desires and lusts. Allah (glory be to Him) said,﴿ He it is Who created for you all that is on earth. ﴾

Allah (Exalted be He) also says:﴿ And has subjected to you all that is in the heavens and all that is in the earth ﴾Allah does not create people aimlessly or in vain. He said,﴿ Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)? ﴾He means that some people may think that

they are to be left out and neglected without duty but the fact is that they are created for a great purpose. That is to worship and obey Allah. Allah (Exalted be He) said, criticizing the disbelievers,﴿ "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" ﴾Allah has blamed them for this kind of thought for it is false.

He (Exalted be He) said,﴿ And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire! ﴾This is the consideration of the disbelievers. However, Allah clarified in the previous Ayah that He created the heavens and the earth with the truth so that people will know Him and His Glorious Omnipotence and that He is The One Who deserves to be worshipped. One should know his Lord by His Names, Attributes, and great creatures and know that He is the Only One Who deserves to be worshipped, and then act accordingly. Most of the disbelievers know that Allah is their Lord, Creator, and Provider but they do not worship Him Alone and ascribe others to Him in Worship. Consequently, they will be admitted into Hell.

So, one should know his lord, sincerely worship Him Alone, and fulfill His Right and not ascribe others to Him in worship or disobey him. According to the following Ayah, the disbelievers of Quraysh and others were aware of their Lord, the Creator, the Provider. Allah says,﴿ And if you ask them who created them, they will surely say: "Allâh." ﴾But, they disbelieved owing to their associating others to Him in worship, worshipping idols, and Awliya' (pious people) along with Him, and disobeying the Prophet (peace be upon him), and belying him. Therefore, they became disbelievers. Indeed, one should believe that he/she has a Lord Who is the True God and a truthfully Worshipped One and to have firm faith in

(Part No : 7, Page No: 97)

His Names, His Attributes as befits Him with no Tahrif (distortion of the meaning), Ta`til (denial of Allah's Attributes), Tashbih (comparison), Tamthil (likening Allah's Attributes to those of His Creation), Takyif (questioning Allah's Attributes). In addition, one should believe the Truth the Prophet (peace be upon him) brought.

Then, a person is required to fulfill Allah's Right including Salah, Sawm, and other acts of worship, and avoid sins such as Shirk and other kinds of misdeeds. Tawhid and worshipping Allah is the aim of creation. Consequently, everyone should believe that Allah is the Lord, the Creator, the Provider, and the Lord and Possessor of everything. One should devote all acts of worship such as supplication, fear, hope, slaughtering, vowing, Salah, Sawm, etc., to Allah alone. Allah (glory be to Him) said,﴿ And your Lord has decreed that you worship none but Him. ﴾Allah (glory be to Him) also said,﴿ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴾Allah (Glorified be He) also says:﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾

This matter is of great importance i.e. to seek Allah with the acts of worship such as Salah, Sawm, slaughtering, vowing, supplication, fear, hope, etc. along with believing in His Most Beautiful Names and Honorable Attributes mentioned in the Glorious Qur'an and the authentic Sunnah of Allah's Messenger (peace be upon him) in a manner that befits Allah without Tahrif, Ta`til, Takyif, or Tamthil. This is the way of the Salaf (the righteous predecessors) of the Muslims

(Part No : 7, Page No: 98)

including the Sahabah (Companions) of the Prophet (peace be upon him) and those who followed them righteously from Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). All these people believed that Allah is their Lord, Creator, and the Truthful Worshipped One and believed in His Names and Attributes.

These are the three divisions of Tawhid: Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship) , Tawhid-ul-Uluhiyyah (Oneness of Worship) , and Tawhid-ul-Asma' wal-Sifat (Oneness of Allah's Names and Attributes).

Tawhid-ul-Rububiyyah means to believe that Allah is the Creator and the Sustainer who manages the affairs of the world. It is worth mentioning that the disbelievers admit so but they are not regarded as Muslims owing to the fact that they did not worship Allah Alone but associated others with Him.

The second category is Tawhid Al-Uluhiyyah which is called Tawhid Al-`Ibadah (Oneness of Worship). It is mainly represented in the declaration of faith, (i.e. La Ilah Illa Allah) which means that no one is truthfully worthy of worship but Allah. It is extremely required and one should realize sincerity to Allah in his/her sayings, actions, and doctrine. One should assign the acts of worship to Allah Alone and believe that He is the Truthful Worshipped One and that none but Him is to be worshipped even if he is a Prophet or anyone else. The third category of Tawhid is to believe in Allah's Names and Attributes. Allah said,﴿ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴾Man should believe in Allah's Names and Attributes and worship Him by them. This is attainable by denying Tashbih, Tamthil and Tahrif as well as observing orders and avoiding prohibitions. One should believe in this principle at first and then follow the Shari`ah, abiding by orders and avoiding the prohibitions on a firm basis of faith, knowledge, insight, truthfulness and sincerity. Allah expressed this when ordering us to have faith and do righteous deeds in other Ayahs. He used the word Iman, `Ibadah and Islam referring to His religion. He said,﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾Allah also says,﴿ O mankind! Worship your Lord (Allâh) ﴾

(Part No : 7, Page No: 99)

As we said previously, Allah called his religion Islam or `Ibadah for the acts of worship in Islam are to be offered with utmost humbleness and submission. He also referred to it by the word Taqwa (piousness) owing to that one abides by it fearing his Lord and His Punishment. Also, He (glory be to Him) called his religion Iman because a person observes the acts of this religion not out of doubt and suspicion but out of faith and truthfulness believing that Allah Alone is His lord and the One Who deserves to be worshipped and that He is worthy of worship. The religion of Allah is also named Al-Birr, for it has great goodness and happiness. It is also named Huda (guidance) owing to what it has of guidance. It directs to goodness and causes happiness. In other Ayahs, Allah referred to these meanings using Iman and righteous deeds. Allah said,﴿ Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). ﴾

The believers are those who do righteous acts and accordingly they may be called the pious people, Muslims, and righteous people as they worshipped Allah as he should be worshipped. Allah (Exalted be He) said,﴿ Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise). ﴾Allah referred to them as Muttaqun (pious people) in his saying,﴿ Verily, the Muttaqûn (the pious. See V.2:2) will be in

Gardens (Paradise), and Delight. ❳Allah (Glorified be He) also says:❲ Verily, for the Muttaqûn (the pious - See V.2:2) are Gardens of delight (Paradise) with their Lord. ❳Allah called them Al-Abrar (righteous persons), the derivative of Birr (righteousness) in His Saying,❲ Verily, the Abrâr (the pious believers of Islamic Monotheism) will be in Delight (Paradise); ❳Allah (Exalted be He) also says:❲ Nay! Verily, the Record (writing of the deeds) of Al-Abrâr (the pious believers of Islamic Monotheism) is (preserved) in `Illiyyûn ❳All of these are names of the worshippers of Allah. They are named; Al-Muttaqun, Al-Abrar,

(Part No : 7, Page No: 100)

the believers, Muslims, and those who worshipped Allah Alone. Allah (Exalted be He) said,❲ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ❳

Those who believed in Allah and did righteous deeds are promised victory, support and succession on Earth. They are the true Muslims who worship Allah, adhere to His Religion, fear Him, and their faces are humbled for Him. The descriptions are numerous and designating one essence; the guided believing Muslims who fear Allah. Those who obey Allah and His Messenger and devote the acts of worship to Him. They truly believe in Allah, professed their faith that He is their Lord and Worshipped One. They thus abide by His Shari`ah. In the following Ayahs, Allah called them believers,❲ Allâh has promised the believers, men and women, Gardens under which rivers flow ❳The same is mentioned when Allah (Exalted be He) says:❲ and (as for) the believers, it was incumbent upon Us to help (them). ❳They are those who believe and do righteous deeds as in His Saying,❲ "Verily those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. ❳

Righteous deeds are included in Iman (faith) for Iman implies both sayings and actions. It refers to this meaning when used in general. Iman increases by forms of obedience and decreases by sins. Therefore,

(Part No : 7, Page No: 101)

Allah called His Religion as Iman. He (may He be Exalted and Glorified) said,❲ Allâh has promised the believers, men and women, Gardens under which rivers flow ❳And❲ and (as for) the believers, it was incumbent upon Us to help (them). ❳The Prophet (peace be upon him) said,❲ Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is none worthy of worship (in truth) but Allah, and the humblest of which is the removal of what is harmful from a path. Modesty is a branch of faith. ❳

Allah's religion is Iman, Islam, Guidance, Righteousness, and Piety. One should take these designations into consideration and not be confused by thinking that this difference changes the meaning. Indeed, all of them are one thing but the words change according to the context. The religion of Allah revealed to His Messengers (peace be upon them) and the last Prophet and Messenger Muhammad (peace be upon him) is Islam which is equal to Iman (faith), Huda (guidance), Birr (righteousness), Taqwa (piousness) and the righteous deed. One should understand this well.

I advise everyone to learn the religion of Islam, abide by it, and adhere to it until death, for it is the way of salvation, happiness, and victory. Whoever seeks salvation, victory in this life, honor in the hereafter, paradise, security in this life, and happiness in the hereafter should abide by this religion, and adhere to it. I exhort all Muslim governments to fear Allah and have truthful adherence to Islam, not to be satisfied with claiming to be Muslims. They should oblige their people with worshipping Allah Alone

(Part No : 7, Page No: 102)

and keeping them away from worshipping graves, idols, stones, trees, and the like creatures. This is because worship is the right of Allah Alone and no one may be worshipped with Him, be it an angel, a Prophet, Al-Siddiq, `Umar, `Uthman, `Aly (may Allah be pleased with them), or the Prophet's household , Al-Badawy, Al-Husayn, `Abdul-Qadir Al-Jilany or any other people.

Worship is the right of Allah Alone. It is not permissible to dedicate any act of worship to anyone other than Him. Allah (Exalted be He) said,❲ That is because Allâh, He is the Truth, and that which they invoke besides Him is Al-Bâtil (falsehood, Satan and all other false deities) ❳Allah (Glorified be He) also says:❲ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❳There are many Ayahs in this regard.

In fact, it is obligatory upon all the accountable ones among the jinn and mankind to worship Allah Alone. The right of Allah's Messengers is to be followed, believed in, and loved for the sake of Allah. Every nation should follow its Prophet. All people after the death of the Prophet Muhammad (peace be upon him) are required to follow what is revealed to him (peace be upon him), abide by it, and believe in all that Allah and His Messenger mentioned about the preceding and the coming events. This nation of the Prophet Muhammad (peace be upon him) should stick to the religion of Allah revealed to his Prophet (peace be upon him) and adhere to the Qur'an and the authentic Sunnah in words and deeds referring to the Islamic Shari`ah for judgment.

This is obligatory upon all Muslims and all Muslim countries. They all have adhere to this, judge according to Allah's Shari`ah, and enforce Allah's limits in His land. This is their duty. Allah (Exalted be He) also says:❲ But

no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾

Allah (Exalted be He) also says:﴿ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴾There is nothing better than the judgment of Allah which leads to happiness, security, and victory in this life and in the hereafter. Those in authority should call to the judgment of Allah and stick to it. Likewise, every Muslim should abide by the ruling of Allah and be satisfied with it. Allah (glory be to Him) said,﴿ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land ﴾

This is conditional on worshipping Allah, doing righteous deeds, abiding by the ruling of Allah, and adhering to it in word and deed. Consequently, Allah will grant them succession on Earth, support, and victory. Allah (may He be Exalted and Glorified) said,﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾Allah (Glorified and Exalted be He) says,﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾Allah then showed that those are blessed with victory. He (glory be to Him) said,﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. ﴾They receive the reward mentioned in the Ayah after realizing Tawhid. If people believe in Allah and His Messenger, they will carry out Allah's Ordinance such as Salah, Sawm, enjoining good, and forbidding evil. Enjoining good includes other acts such as Sawm, Hajj, Jihad (fighting in the cause of Allah), avoiding the prohibited matters, and prompting people to observe all that Allah and His Messenger command.

Forbidding what is evil includes forbidding all that Allah forbids such as ascribing others to Allah in worship

and other evil deeds. Those who have these attributes are the people of faith. They will be victorious in this life and successful in the hereafter as they will be successors of the Earth and take authority in it against their enemies and in the hereafter they will enter paradise and be safe from Hell fire. Allah (Exalted be He) says:﴿ Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh - Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection) - ﴾﴿ The Day when their excuses will be of no profit to Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire). ﴾We ask Allah to protect us against this.

Allah (Glorified be He) says,﴿ It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided. ﴾These people have embraced Islam, adhered to Allah's religion, given up polytheism and submitted themselves to the truth. Injustice which is mentioned in the Ayah includes every misdeed. Moreover, it means Shirk as explained by the Prophet (peace be upon him). These people whom the Ayah intends believed in Allah, devoted their worship to him, avoided polytheism, and submitted themselves to what Allah and His Messenger have ordered. Iman is not accomplished except with obedience to Allah and His Messenger. Allah (glory be to Him) said,﴿ for them (only) there is security and they are the guided. ﴾This is their reward owing to their sound faith and abandonment of Shirk. However, every misdeed has a negative effect on security and guidance. Accordingly, whoever has complete faith in Allah and obedience to Him and His Messenger, fulfills Tawhid and sincerity to Allah, avoids Shirk and sins - will have complete security and guidance in this life and in the hereafter.

On the other hand, a person who commits any misdeed, their security and guidance decrease according to the effect of sins and evil. This was indicated by other texts from the Book of Allah and the Sunnah. Anyway, as long as one realizes Tawhid, he is among those whom Allah blesses with security and guidance no matter what

he underwent of troubles or punished for his misdeeds. Finally, he will enter Paradise if he dies while having Tawhid and faith. If such a person enters Hell, he will be punished according to his misdeeds and then will come out to enter paradise. The Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) are not of this view. They admit that whoever enters Hell will never come out of it which is an extremely wrong view for it contradicts the Qur'an, the Sunnah, and the Ijma` of the nation. Ahl-ul-Sunnah wal-Jama`ah maintain that the wrongdoer may enter Hell as stated by the revealed texts and be punished for his sins but he will leave it after getting purified on a condition that he is a Muslim and died while having Tawhid. He enters Hell for his wrongdoings e.g. adultery, undutifulness to parents, drinking wine, consuming usury, and the like, if he dies without returning to Allah in repentance from these evils. The Muslim wrongdoer, in this case, may be punished or forgiven for many causes. He may be punished in Hell in accordance with his crimes. Then, after he is purified by Hell or forgiven for his crimes, Allah takes him out of Hell as stated by the Mutawatir Hadiths (Hadiths reported by a significant number of narrators throughout the Sanad, whose agreement upon a lie is impossible) and agreed upon by Ahl-ul-Sunnah wal-Jama`ah.

The Prophet (peace be upon him) is entitled to intercede on behalf of the disobedient people from among his Ummah who enter Hell. Consequently, Allah takes them out by the intercession of the Prophet (peace be

upon him). Allah grants Prophets, righteous people, and angels a kind of intercession by which they can intercede for people. Only the people of Shirk and disbelief will remain in Hell forever. Allah (glory be to Him) said inSurah-Al-Baqarah,(Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.)He also said inSurah-Al-Ma'idah,(They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.)

(Part No : 7, Page No: 106)

He also said inSurah-Al-Naba',(So taste you (the results of your evil actions). No increase shall We give you, except in torment.)There are many Ayahs in this regard. As for the disobedient people who realize Tawhid and die as Muslims but they commit sins and do not repent from them, they will not remain in Hell forever but for a temporary period. There are two kinds of stay in Hellfire; an eternal stay for the disbelievers and a temporary stay for the believing sinners. However, the Muslim sinners may remain in Hell for a long period owing to their grave and numerous sins. When they pass the period which Allah predetermined for them, He (glory be to Him) takes them out of Hell to Paradise. This was stated in the Hadiths of the Prophet (peace be upon him) concerning the killer and the adulterer. The time the believing sinner passes in the Hellfire has an end as long as he died on Tawhid whereas the time the disbelievers pass in Hell is endless, for they died on disbelief in Allah, such as Jews, Christians, pagans, and others. We ask Allah's Refuge against their conditions.

O Muslims, O accountable persons, fear Allah, return to Him in repentance, have faith in Him, do righteous deeds, and stick to Islam before you will bitterly regret your negligence of these required things! The evildoer will regret it on the day of Judgment saying,(Alas! Would that I had sent forth (good deeds) for (this) my life!)Moreover, it is incumbent upon every accountable person all over the world who still did not embrace Islam to take the initiative and embrace Islam before the due date comes. In this case, he will regret deeply and enter Hell which is the worst destination. Allah (Exalted be He) said inSurah-Al-Furqan,(And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad صلى الله عليه وسلم).)("Ah! Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)!)("He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And Shaitân (Satan) is to man ever a deserter in the hour of need." [Tafsir Al-Qurtubi])

(Part No : 7, Page No: 107)

Allah (Exalted be He) also says inSurah-Al-Fajr,(And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?)(He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!")(So on that Day none will punish as He will punish.)(And none will bind (the wicked, disbelievers and polytheists) as He will bind.)

Therefore, everyone should beware of disbelief and negligence of Allah's Right lest one on the Day of Resurrection will bite his/her hand out of regret and negligence of Allah's Right. One should continue doing righteous deeds before death. The important things one should adhere to is Tawhid, sincerity to Allah, and the worship which he/she is created for and realize Islam and stick to it before death. It is impossible for one to repent, as one does not know when death comes whether in the evening or in the morning. Moreover, one does not know the causes that may lead to his death. So a Muslim must be steadfast in obeying Allah and repenting to Him.

Everyone should fear Allah and stick to the truth before his due date comes, obeying Allah and His Messenger, and understanding and learning the religion of Allah. The Prophet (peace be upon him) said,(He who follows a path in quest of knowledge, Allah will make the path of Paradise easy to him.)Also, the Prophet (may peace and blessings be upon him) said,("If Allah wants to do good to a person, He makes him comprehend the religion.")(Agreed upon by Imams Al-Bukhari and Muslim)Every Muslim should fear Allah and consider his acts; whether they correspond to the way of Allah and

(Part No : 7, Page No: 108)

Sahabah in Tawhid, obedience to Allah, and having faith in Him, in His Names and Attributes, or not? One should consider his acts, so that if he is committing Bida`ah, he should avoid it.

Everyone should consider his condition; he should abide by the way of Allah revealed to His Prophet Muhammad, adopt Tawhid, worship Allah Alone, fulfill Allah's Orders, and avoid His Prohibitions. He should think over these matters and call himself to account. Allah (glory be to Him) said,(O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow)O servant of Allah! O men or women! O Sunni, Shiites, and all followers of any Muslim groups! O Ansar Al-Sunnah, Al-Ikhwan Al-Muslimun, Al-Jama`ah Al-Islamiyyah and Jama`at Al-Tabligh! You should all think about what you carried out. Everyone should think about the way he acts upon whether it is the way of guidance, which is the way of Muhammad or not. In addition, everyone should think over his acts, not imitate others for the way of imitation is dangerous and gives way to fanaticism which may not be based on knowledge. In this case, it is impermissible. One should obey Allah and His Messenger. Allah (Exalted be He) says,(O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم))Allah did not command us in this Ayah to obey so and so but He restricted obedience to Allah, His Messenger, and those in authority as He (Glorified be He) said,(O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم))He means here in case of difference

(Part No : 7, Page No: 109)

with those in authority, scholars, rulers, sons, sheikhs, or spouses, the matter should be referred to Allah and His Messenger.

One should not resort to one's inclination or so and so but to Allah and His Messenger (peace be upon him). Then, if those in authority or rulers order you to do something contrary to the Shari`ah of Allah, you should give them a deaf ear, for obedience is required only in goodness. Similarly, if your wife, father, or mother orders something that contradicts the Shari`ah. In this case, you are required to disregard their requests but use a good way and convince them with what Allah prescribed.

You should use good conduct with everyone who orders you to commit what goes against Shari`ah and know that it is not permissible to obey anyone in disobedience to Allah at all. Obedience to Allah prevails over all acts of other obedience. You should know that if anyone orders you to obey Allah, no matter how old he is, you should respect his saying as long as it is in obedience to Allah.

If your son ordered you to obey Allah, you should observe his request and praise Allah that He guides one of those sons to order you with good. Let not pride take you so that you refuse the requests of your son or slave but praise Allah that He facilitates for you one of your slaves, sons,

(Part No : 7, Page No: 110)

neighbors, or brothers who advises you to obey Allah and helps you in goodness. Do not deem yourself far above advice. Know that all of us should obey Allah. Thereupon, one should accept the advice as long as it is in accordance with Shari`ah, no matter who offers it. Thank the person who gives it! This is because the true Muslim glorifies the religion of Allah and accepts the truth from anyone with modesty. Allah (Glorified be He) said,﴿ Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious)]. ﴾This is the way a teacher should deal with students. If a student tells his teacher about something right, the teacher should accept it from him and not deny it as the student may know something that the teacher does not know. In this case, justice entails that the teacher should accept it. This is included in piety and understanding the religion. The religion orders one to accept what is right from anyone whether man or woman, old or young, or brother or a slave. Islam orders everyone who knows the truth to guide others to it and substantiate it by proofs. The person who receives it should listen and obey as all are required to abide by the proof. Allah says and His Saying is truth,﴿ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴾

One should abide by the truth and accept it. It is not for a Muslim to refuse what is right owing to that it is said by so and so but one should accept the truth for truth is above all. Indeed, the truth is the goal of Muslims. Moreover, one should call himself and the group he follows to account and consider what they call him for.

(Part No : 7, Page No: 111)

If it appears to be right and in agreement with the Shari`ah, a Muslim should accept it. If not, he will abandon it. Moreover, I offer my advice to those who follow different Muslim groups and say to them, 'if following a certain group harms religion, leave it owing to their wrong. You should not remain with them except to advise them and illustrate for them the right way.' The Prophet (peace be upon him) said,﴿ Religion is based on advising one another. Upon this we said: For whom? He replied: For Allah, His Book, His Messenger, and for the leaders and the general Muslims. ﴾(Related by Muslim in his Sahih)

One should offer advice in these five sides mentioned in the Hadith on Tawhid, sincerity to Allah, observing His Orders, avoiding His Prohibitions, and judging in accordance with His Book, following His Prophet and the Glorious Qur'an, believing that the Qur'an is really the Word of Allah, not created. Moreover, advice is due to those in authority by directing them to goodness, enjoining them to goodness, and forbidding them from doing evil using the good ways. One should supplicate to Allah for them in their absence to grant them success, guide them to the straight way, direct them to justice, and help them establish it. One should supplicate to Allah to guide the rulers to right whenever and wherever he is. Some people said, O Allah's Messenger, the people of Daus disbelieved and transgressed. Upon that He (peace be upon him) said,﴿ O Allah, guide Daus and bring them [as believers]. ﴾In consequence, Allah guided them and they came and embraced Islam. One should pray to Allah for his ruler saying, "O Allah, guide him and set right his heart and deed. O Allah, help him enforce justice and guide him to what pleases you and keep Muslims from his evils. O Allah, guide him to right.

One should exhort people using kind and good ways and refrain from harsh ways for one is ordered to call people using kindness and friendliness. Allah (Glorified be He) said﴿ Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾

(Part No : 7, Page No: 112)

For instance, if you find some people drinking wine, you should tell them that this act is prohibited. Similarly, if you find some others smoking, you should ask them to fear Allah and remind them that smoking is prohibited and that it harms the person and is religiously disapproved. Moreover, if you see that a person has shaved off his beard, you should not do so, for this is impermissible. The Prophet ordered letting the beards grow and trimming the mustache. If you see a person lower their garment below the heels, you should forbid him from that or a woman dressed immodestly or a person who deals with usury. In all these cases, one should use wisdom and good conduct and avoid violence and harshness. If the person

you call does not respond positively, you can tell other people such as Committee for the Propagation of Virtue and the Prevention of Vice or other people who have an effect on him.

You are not required to do anything except to inform and explain by good words as Allah shows you in His Saying to His Messenger and the Ummah as well,﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿He (Glorified be He) also says,﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿In respect of the Jews and the Christians, Allah (Glorified be He) also says:

﴾ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴿This is because the matter of the person who commits injustice is referred to the competent party i.e. those in authority who may use power. In this light, we should understand the Hadith of the Prophet (peace be upon him),﴾ Whoever among you sees something abominable should rectify it with his hand; and if he has not strength enough to change it, then he should change it with his tongue i.e. speak against it; and if he has not strength enough to change it, (even) then he should (abhor it) from his heart i.e. dislike it, and that is the least of faith. ﴿

Whoever can use their hand in rectifying the abominable matter should use it, if he has the authority to do this, such as the Committee for the Propagation of Virtue and the Prevention of Vice, a judge, or a ruler using their authority. If, however, he is of no authority, he should speak against it to rectify the reprehensible matter so as to avoid the trouble that may arise owing to using the hand of the person who has no authority lest the troubles that result should be more sinful than the sin committed and intended to be rectified. One should also use good words and conduct. If he/she cannot rectify the evil thing with the tongue, they should dislike it by heart and stay away from it and its perpetrators.

The true believer does the obligatory act in accordance with his capacity. I advise all Muslims all over the world to fear Allah every time, cooperate in righteousness, and recommend to do good and have patience with it. Moreover, one should call himself to account and ask himself whether the acts he does are forms of obedience to Allah so that he will persist in doing them or if they are evil deeds so that he will give them up. One should not despise himself in front of those committing a wrong matter. He should enjoin good and forbid evil using good and pleasant words and avoid violence and offensive words. He may say, 'O brother, fear Allah,

this is impermissible, etc.

I ask Allah (may He be Exalted and Glorified) with His Most Beautiful Names and honorable Attributes to guide us all to useful knowledge, good deeds, and understanding religion. May Allah protect us and you from the evils of ourselves and our misdeeds and give victory to His Religion and make His Word superior. May Allah guide all Muslims everywhere on Earth to the best understanding of religion and grant them useful knowledge and righteous deeds! May Allah favor them with the righteous scholars who guide them, teach them and elaborate for them on their religion! I pray to him to guide all Muslim rulers everywhere to adhere to His religion, advise, for Allah, His slaves, judge according to the Shari`ah of Allah, and compel people to act upon it. I ask Allah to guide the rulers of this country to every goodness, help them do every good thing, guide their retinue, and make them a cause of removing every evil and abominable act. I invoke Him to protect our rulers against the evils of their selves and their misdeeds. He (glory be to Him) is the Most Honorable One. May Allah's Peace and Blessings be upon His servant and Messenger prophet Muhammad, his family, Sahabah and those who followed him rightfully.

(Part No : 7, Page No: 115)

Obeying rulers **and scholars in Ma`ruf to**

set things right

His Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, stressed the necessity of obeying rulers in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), because this serves to set the matters of the nation right, establish security and peace among people, and protect them against trials. Shaykh Ibn Baz illustrated that this applies to obeying scholars as well.

His Eminence stressed the obligation of obeying scholars and rulers in Ma`ruf and not in matters involving disobedience to Allah (Glorified and Exalted be He). If the ruler gives orders to do an act of disobeying Allah, one should not observe that order, but this does not mean that a person in this case has the right to try to topple the ruler.

He explained when it is permissible to topple a ruler, which, according to Shari`ah (Islamic law), should be made when the ruler commits acts of clear disbelief proven as such by evidence. Moreover, the people must have the capacity to topple the ruler and change the current status. If they do not have the capability to do so, they are not allowed to repel even if they find clear disbelief, because this will bring nothing but great harm to the nation and people and will cause trials. Definitely, these bad consequences contradict the Shar`y (Islamically lawful) motives behind toppling a ruler, namely, achieving reform and bringing benefit to the people and nation.

His Eminence pointed out that in such a case, it is enough for the people to give advice, speak the truth, enjoin Ma`ruf, and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). By doing this, their responsibility would be discharged.

His Eminence also gave definitive answers to the questions posed

(Part No : 7, Page No: 116)

during a symposium held in the Masjid (mosque) of Imam Faysal ibn Turky in Riyadh. He illustrated the importance of complete obedience to the ruler and stressed the necessity of adhering to the Muslim main body, emphasizing the great threat given by Allah and His Messenger for those who stir up discord and dissention among Muslims without a just cause. He stated that there is no harm in obeying man-made laws, if they agree with Shari`ah, such as traffic laws and other laws that aim at benefiting people and do not contradict Shari`ah. On the other hand, laws that go against Shari`ah are to be rejected. If a person regards them as lawful and allowable, even though they contradict what has been unanimously agreed upon by scholars, they have disbelieved.

A question was raised concerning how to deal with rulers who deem the laws that contradict the Shari`ah as permissible.

He replied, "In this case, we should comply with their orders in Ma`ruf and not in matters involving disobedience to Allah until He replaces them."

Another question was posed concerning the different Islamic groups and which of them is more entitled to be followed.

His Eminence stated that the group we should follow is that group which acts in accordance with the Qur'an and the Sunnah (whatever is reported from the Prophet), as was the way of the Prophet (peace be upon him) and his Sahabah (Companions, may Allah be pleased with them).

Each of these Islamic groups, according to the shaykh, has correct and incorrect concepts. Therefore, one should obey them in concepts, which are proven correct by evidence from the Qur'an and the Sunnah. As for concepts, which contradict evidence from the Qur'an and the Sunnah, they are to be rejected and their supporters should be refuted. His Eminence stressed the important role that should be played by scholars, who are obligated to clarify the truth in this regard and refute the wrong concepts of these groups.

(Part No : 7, Page No: 117)

He added that none of these groups is infallible and none of them shall claim perfection. Everyone is required to seek the truth, which conforms to the Qur'an and the Sunnah or the Ijma` (consensus of scholars) of the Salaf (righteous predecessors). Views that contradict the evidence should be rejected, whether they belong to any of these groups or to the followers of the famous schools of jurisprudence, such as Al-Hanabilah, Al-Shafi`iyyah, Al-Malikiyyah, Al-Dhahiriyyah, Al-Hanafiyyah, and others. The basic rule states the obligation of following the evidence derived from the Qur'an and the Sunnah; whatever conforms to them is right and whatever disagrees with them is Batil (null and void). His Eminence also warned against the people who call to following other than the Qur'an and the Sunnah. Such people should not be followed or even

imitated. Rather, they should be refuted and avoided. Following is the text of the dialogue:

Q 1: What is meant by obeying "those in authority" in the Ayah (Qur'anic verse)? Does the term refer to scholars or rulers, who may be unjust?

A: Allah (Glorified and Exalted be He) says:﴿ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴾**Those in authority refer to Muslim scholars and rulers. Their orders should be followed if they agree with Shari`ah and should be disregarded if they disagree with Shari`ah.**

Thus, scholars and rulers should be obeyed in Ma`ruf because this serves to

set things right, spread security, follow the orders, give the oppressed their due rights, and deter the oppressors. On the other hand, disobeying rulers brings about corruption and injustice. Hence, those in authority - whether they are rulers or scholars - should be obeyed in Ma`ruf. The matter should go as follows: scholars shall explain the rulings of Allah, rulers shall enforce these rulings, and the people shall listen to their scholars and follow the orders of their rulers. If orders involving disobedience to Allah are given, whether from rulers or scholars, these orders shall not be followed. For example, if a ruler orders you to drink Khamr (intoxicant) or consume Riba (usury), do not obey him. Likewise, if a scholar orders you to disobey Allah, do not obey that order. Pious scholars do not give such orders. In short, obedience is obligatory only in Ma`ruf. The Prophet (peace be upon him) said:﴿ No submission is required to a creature in matters involving disobedience to Allah. ﴾**However, it is not permissible to topple the rulers even if they commit wrongdoings. Rather, Muslims are obligated to listen to orders and obey them as long as they are Ma`ruf and give advice regarding their wrongdoings. The Prophet (peace be upon him) said:**﴿).It is obligatory for a Muslim to listen and obey (those in authority), in cases of desirable and hateful matters and whether he likes it or not, except that he is ordered to do a sinful act. If he is ordered to do a sinful act, a Muslim should neither listen nor obey. ﴾**He (peace be upon him) also said:**﴿ Whoever finds the ruler appointed over them indulged in an act involving disobedience to Allah, they should condemn this act, but should not withdraw themselves from his obedience, for whoever separates from the Muslim main body will die as those who died in the times of Jahiliyyah (pre-Islamic time of ignorance). ﴾**He (peace be upon him) said:**﴿ Whoever comes to you while you are united and wants to disunite you and sow dissension amongst you, kill him whoever he is. ﴾**The intended meaning is that those in authority, including rulers and scholars, should be obeyed in Ma`ruf. By this way, things will be set right,**

people will live in peace and security, the oppressed will take their rights, the oppressors will be deterred, and justice will prevail. It is not permissible to separate from the Muslim main body and topple those in authority, unless they commit acts of clear disbelief proven as such by evidence and as long as the consequent toppling act will benefit Muslims, end oppression, and establish a righteous country. If people are not able to topple the rulers, they are not permitted to do so even if they see clear disbelief, because this will bring corruption, trials, and unjust killing to the nation. In brief, if a ruler commits acts of clear disbelief, proven as such by evidence, and the people have the ability to topple him and replace him with a pious ruler who enforces the Commands of Allah and supports the truth, they are permitted to do so.

Q 2: Does inability count as a good excuse to discharge them the responsibility?

A: Yes. It is enough for them to speak the truth, enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Ma`ruf includes things that are Mustahab (desirable), Wajib (obligatory), and Mubah (permissible), such as ordering people to respect the traffic regulations and stop when the light is red. All these things are of benefit to Muslims.

Q 3: What is the ruling on enacting man-made laws? Is it permissible to act according to them? Is a ruler who enacts such laws considered Kafir (disbeliever)?

A: This is permissible if these laws are in accordance with the Shari`ah (Islamic law), such as enacting laws for road safety. It is permissible to enact laws that benefit Muslims and do not contradict the Shari`ah to facilitate the Muslims' affairs. However, it is not permissible to enact laws that contradict the Shari`ah, such as

(Part No : 7, Page No: 120)

enacting a law that overrules the Had (ordained punishment for violating Allah’s Law) for an adulterer, a thief, or a Khamr (intoxicant) drinker. Such a law will be Batil (null and void) and the ruler will be Kafir for regarding as lawful what contradicts the Nas (Islamic text from the Qur’an or the Sunnah) and Ijma` (consensus of scholars). The same ruling of deeming as Kafir applies to whoever regards as lawful what Allah has forbidden.

Q 4: How should we deal with this ruler?

A: You should obey him in Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and not in matters involving disobedience until Allah replaces him.

Q 5: Your Eminence, Fitnahs (temptations) have spread in the arena of Da`wah (calling to Islam) due to the presence of many Islamic groups. Among these groups are Tabligh (a group calling to Islam), Ikhwan-ul-Muslimin (the Muslim Brotherhood; a political group also calling to Islam), Salafiyyah (those following the way of the righteous predecessors) and many others. Each group claims to be the right group in following the Sunnah (whatever is reported from the Prophet). Would you please name the groups which are truthful and which of them are more entitled to be followed?

A: The group we should follow and comply with its methodology is that which follows Al-Sirat-ul-Mustaqim (the Straight Path), the Prophet (peace be upon him) and his Sunnah and the Qur'an. Such a group calls to the Qur'an and the Sunnah through words and deeds. With regard to the other groups, they must not be followed unless they comply with the truth. Regardless of being Ikhwan-ul-Muslimin, Tabligh, Ansar Al-Sunnah, Salafiyyah, Al-Jama`ah Al-Islamiyyah, **the so-called group of** Ahl-ul-Hadith, **or any other group given any name, we should only obey and follow them in the truth which is supported by evidence. If their opinions contradict the evidence, they must be refuted. Thus, we should follow them in whatever conforms to the Qur'an, the Sunnah**

or Ijma` (consensus of scholars).

If they contradict the truth, Muslim scholars must refute their sayings and deeds and inform them of such contradiction. Due to their knowledge of the Islamic groups and the fact that they are well versed in the rulings of Islam because of their deep understanding of the Qur'an and the Sunnah, Muslim scholars are obligated to refute any wrongful group. None of these groups is infallible; they may give correct opinions and false ones. Opinions which are proven correct by evidence from the Qur'an, Sunnah or Ijma` are the ones to be followed without doubt. This fallibility applies to these groups and Madh-habs (Schools of Jurisprudence), including** Al-Hanabilah, Al-Shafi`iyyah, Al-Malikiyyah, Al-Zhahiriyyah (a group whose members follow the literal meaning of the texts), Al-Hanafiyyah **or others. The opinions that are proven correct by evidence are true and those which contradict evidence from the Qur'an, Sunnah or decisive Ijma` are wrong. With regard to the groups calling to following other than the Qur'an and the Sunnah, they must not be followed or even imitated. We should only follow the people who call to the Qur'an and Sunnah and whose opinions are correct. They should be appreciated and followed if their opinions are correct. If not, Muslim scholars should clarify their wrong opinions and contradiction to evidence and ask them to perform Tawbah (repentance to Allah) and return to the truth. This is the duty of Muslim scholars, not the commons, since the former have deep insight and awareness of the Qur'an and the Sunnah. People must always refer to Muslim scholars to answer their queries and address their mistakes in order to know the truth.

Allah (Glorified be He) says:﴿ So ask the people of the Reminder, if you do not know. ﴾**The Ayah (Qur'anic verse) indicates the importance of asking those who understand the Qur'an and the Sunnah. People committing or encouraging others to commit Bid`ahs (innovations in religion) cannot fall into the category of those who know the Qur'an and the Sunnah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!**

(Part No : 7, Page No: 123)

A private conversation about some important issues

Q 1: We start, Your Eminence, with asking you about the rank and role of scholars in the society, especially in the current circumstances.

-123- A: There is no doubt that scholars play a key role in the society; they are the successors of Messengers and the ones who fix what the people ruined and guide them to goodness. The Prophet (peace be upon him) told us that scholars are the heirs of the prophets. So, they should exert their effort in setting right the affairs of the people, guiding them to goodness, enjoining virtue upon them, forbidding them from vice, and enduring harm, according to Allah's saying, ﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿ **Allah (Exalted be He) also says,** ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **Allah (Glorified and Exalted be He) also says,** ﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿ **The society should give due respect to scholars, apply their advice, and be keen on defending their honor in their absence.**

(Part No : 7, Page No: 124)

They are not infallible; they might make mistakes. In this case, the scholars should kindly draw the attention of each other until the mistake is corrected and Allah (Exalted be He) reveals Al-Haqq (the Truth).

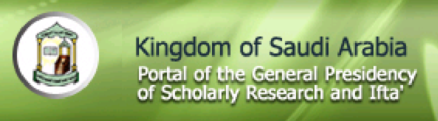
Q 2: People, whether scholars, seekers of knowledge or Du`ah (callers to Islam), always disagree. What are the matters about which disagreement is permissible? What are the matters about which disagreement is impermissible? What is the right approach for settling disputes so that the target is achieved?

A: It is incumbent upon the people of knowledge and Du`ah to depend on the evidence of Shari`ah when examining the truth and to verify their sayings, deeds or fatwas so that the proofs are clear for the Muslim masses whom they guide. Allah has prohibited them to say anything without knowledge. The people of knowledge, therefore, have to examine the matters, the rulings they issue, and the recommendations and prohibitions they utter so that they can issue these rulings with sure knowledge and deep insight.

With regard to the matters about which disagreement is impermissible, they are what have been explained by the texts from the Book and Sunnah. Everyone has to agree with what is indicated by the Book and Sunnah and to avoid disputing over it. They may differ in the matters subject to Ijtihad (juristic effort to infer expert legal rulings) which are not established by any evidence from the Qur'an and Sunnah. Scholars may differ and exercise Ijtihad concerning such matters to deduct certain rulings based on the rules of Shari`ah. The one who is correct will receive a double blessing and the one who is wrong, when he has deep insight and knowledge and is qualified to perform Ijtihad, will receive one reward.

(Part No : 7, Page No: 125)

To sum up, if the scholar who is sufficiently qualified in knowledge exercises his best Ijtihad, then the effort is blessed, whether he gets it right or makes a mistake. He will receive a double blessing if he is correct, and if he makes a mistake, then he will receive a single blessing and his mistake is forgiven. As for the matters for which there is clear evidence from the Book and Sunnah, it is impermissible to dispute over them. Rather, the people of knowledge must unanimously agree with them.



Q 3: What should be done if a disagreement occurs?

A: Those who make a mistake should be warned against their violation of the religious texts. It is wajib (obligatory) to refer to the Qur'an and the Sunnah. Allah (Exalted be He) says, ﴾ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿ **If a scholar makes a mistake and his fellow Muslim brother draws his attention to it, the scholar should yield to the evidence.**

Q 4: In the opening meeting recently held in Jeddah, Your Eminence discussed the blessings of Islam, security, and the application of the Shari`ah which Allah (Exalted be He) has bestowed upon this country. How can the society maintain these blessings?

A: It is the duty of Muslims and Islamic governments to thank Allah (Glorified and Exalted be He) for the blessings of Islam and security, which He has bestowed upon them. They should express their gratitude by performing the obligatory acts, giving up prohibitions, and adhering to the limits set by Allah (Exalted be He).

Allah (Exalted be He) says, ﴿ Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. ﴾ **Allah (Glorified and Exalted be He) also says:** ﴿ Work you, O family of Dâwûd (David), with thanks!” But few of My slaves are grateful. ﴾ **Showing real gratitude in words, deeds, and beliefs is Wajib (obligatory). Each individual should thank Allah by his heart, in words, and deeds. They should fear Him, hope for His Mercy, and declare the favors of Allah (Glorified and Exalted be He). Allah (Exalted be He) says,** ﴿ And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces). ﴾ **We should also show gratitude to Allah by performing all the obligatory acts and abandoning the prohibited acts such as Zina (adultery), theft, ingratitude towards parents, severing ties of kinship, Riba (usury), Ghibah (backbiting), Namimah (tale-bearing), and so on.**

Q: Since its establishment, the Kingdom of Saudi Arabia has applied the Shari`ah of Allah and ruled according to His legislations. What is our duty towards this responsibility?

A: It is obligatory upon citizens to acknowledge the services provided to them by the state and thank it for that. They should help the state to reform its affairs through good words and good manners and not through attacking and publicizing the negative aspects of the state in newspapers and on the Minbar (pulpit). Reformation should be done through offering advice, writing to officials to draw their attention to the problems of which they are not aware until they are solved and until goodness and welfare prevail, blessings settle and people are safe from afflictions.

(Part No : 7, Page No: 127)

There is no way to achieve that unless advice is exchanged. It is the state's responsibility to correct shortcomings, carry out all the actions that please Allah (Glorified and Exalted be He) and eliminate all that which Allah has prohibited and which contradicts the Shari`ah. This can be carried out through cooperation with scholars, employees, righteous officials, and Committee for the Propagation of Virtue and the Prevention of Vice.

Q 6: When Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) spreads throughout society, what is the best way, in your opinion to resist it?

A: The best way is clarified by Allah (Glorified and Exalted be He) in His saying, ﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿ **He (Glorified be He) also says,** ﴾ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴿ **He (Glorified and Exalted be He) also says,** ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **He (Glorified and Exalted be He) also says,** ﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿ **This is the way i.e. cooperation in righteousness and Taqwa (fearing Allah as He should be feared), exchange of advice to follow Al-Haqq (the truth), inviting people to goodness, propagation of virtue and prevention of vice among them using lenient words and kindness, so that goodness prevails and**

(Part No : 7, Page No: 128)

evil subsides. This is required from everyone, whether the state, the scholars, the charitable people, eminent Muslims or laypeople, each according to his capacity. However, lenient, kind words should be used in order to spread goodness and eliminate evil.

Q 7: It is noticed that the Multazim (practicing Muslim) youth pay vigilant attention to Din (religion) and enthusiasm to encourage goodness and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). Do you think that this is a praised matter that has resulted from the Islamic awareness of today?

A: Yes, the Islamic awareness of today, all praise be to Allah Alone, facilitated the activity of youth to do good and increased their concern for Islam and their keenness to acquire knowledge. All this pleases every Muslim and reflects good signs. Not only the enthusiasm referred to in the question which is one of the fruits of the Islamic awareness, but it helps the spread of the latter as well. Consequently, Islamic awareness has to be promoted and directed. Finally, I advise youth to refer to scholars regarding things about which they are not sure, to be moderate, and to avoid hastiness and excessiveness.

Ruling on Tawassul through the honor of the Prophet

Q: We received a letter from Fawwaz Muhammad `Aly from Iraq, the city of Nineveh. He says: What is the ruling on a Muslim who performs all the Fara'id (obligatory acts) but makes Tawassul (supplicating to Allah) by virtue of the honor of the Prophet (peace be upon him)? Is it permissible to consider this person a Mushrik (one who associates others with Allah in His Divinity or worship)? Please, enlighten us. May Allah enlighten you!

A: A Muslim believes in the Divine Unity of Allah (Glorified and Exalted be He), supplicates to Him alone, believes He is the True deity and knows that the statement "there is no true god but Allah" means that there is truly no one worthy of worship except Allah (Exalted be He). He attests that Muhammad is the Messenger of Allah (peace be upon him) sent to Jinn and humans. Thus, a true Muslim attests to the two Testifications of Faith, believes that Allah (Exalted be He) is One and believes in the Messenger of Allah (peace be upon him). However, if a Muslim commits a sin such as Zina (premarital sexual intercourse and/or adultery) or theft or deals in Riba (usury/interest), without believing in their lawfulness but out of following desires and Satan, they will have weak Faith. As for making Tawassul by virtue of the honor of the Prophet (peace be upon him) such as saying "O Allah! I ask You by the honor of Muhammad" or "I ask You by the status of Muhammad", this is a Bid`ah (innovation in religion) according to the majority of scholars. It weakens Faith but it does not consider the person who does this a Mushrik or a Kafir (non-Muslim). Anyone who makes Tawassul through unlawful means remains a Muslim but with weak Faith, for this type of sin does not take a Muslim outside of the fold of Islam. Moreover, Du`a' (supplication) and its means are Tawqifiy (bound by a religious text and not amenable to personal opinion) and there is no text supporting the lawfulness of the innovated Tawassul by virtue of Prophet Muhammad (peace be upon him), by other prophets, by the Prophet's status, by other prophets' status, by someone's honor, by `Aly's honor or by the honor of the Prophet's household.

These are all Bid`ahs that should be abandoned. In addition, they are not acts of Shirk (associating others with Allah in His Divinity or worship) but they are among the means leading to Shirk. Anyone who commits this sin will not be considered a Mushrik but they will be committing a Bid`ah that weakens their Faith. This is according to the majority of Muslim scholars, since the means of making Du`a' are Tawqifiy. A Muslim may make Tawassul through Allah's Names and Attributes. Allah (Exalted be He) says: ﴾ And (all) the Most Beautiful Names belong to Allâh, so call on Him by them ﴿ **A Muslim may make Tawssul through their Tawhid (belief in the Oneness of Allah) and Iman (belief), as stated in a Hadith where the Prophet (peace be upon him) said,** ﴾ "O Allah! I ask You bearing witness that You are Allah and there is no deity but You, the One, the Self-Sufficient Master, Who begets not nor was He begotten, and to Whom there is none co-equal or comparable." ﴿ **This is an example of making Tawassul through Tawhid. Another example of making Tawassul through good deeds can be found in the Hadith of the people trapped in the cave. When they sought shelter in the cave from rain and intended to spend the night, a huge rock fell trapping them inside and they were unable to move it. So they said to one another, "Nothing will save you from this situation except supplicating to Allah by virtue of your righteous deeds," and they did. One of them made Tawassul by being dutiful to his parents and the rock moved a little. The other made Tawassul by virtue of his abstinence from committing Zina. He had a cousin whom he loved so much and wanted to have sexual intercourse with but she refused. One year, when there was a famine and she was in need, she asked him for help. He agreed to help her provided she granted him his wish, and she yielded to him. Indeed, he gave her 120 Dinar (old Arab coin that equals 2.975 grams of gold), but when he was about to have intercourse with her, she said, "Fear Allah and do not deflower me unlawfully." He feared Allah (Glorified be He) and moved away from her without committing Zina and left the gold with her. He said, "O Allah! If You know only I did that for Your Sake, remove the distress in which we are." The rock moved aside a little**

but they were still unable to get out. The third one made Tawassul by virtue of his rendering back the trust. He said he had a trust left by some of his workers which he developed and increased until it became a great amount of wealth with camels, cows, sheep and slaves. When the worker returned, he gave him the entire amount and said, "O Allah, if You know I did that only for Your Sake, remove the distress in which we are." The rock moved and they were able to get out of the cave. This Hadith shows that making Tawassul through good deeds makes the supplication more likely to be answered, while making Tawassul with the honor of Muhammad (peace be upon him), the honor of another person, the honor of Al-Siddiq, **the honor of** `Umar, **the honor of** `Aly, **the honor of the Prophet's household or anyone is a Bid`ah that has**

no origin in religion. Lawful Tawassul can be made through Allah's Names and Attributes or through belief in Him, like saying, "O Allah, I ask You by virtue of my belief in You," "...my belief in Your Prophet)" or "...my love for You," or "my love for Your Prophet". All these forms are acceptable and are lawful ways of supplicating Allah (Exalted be He). In addition, someone may make Tawassul through their Tawhid such as saying, "O Allah! I ask You bearing witness that You are Allah and there is no deity but You, the One and the Only". It is also permissible to make Tawassul to Allah (Exalted be He) through being dutiful to parents, observing the performance of prayer and abstinence from committing Zina. All these means are lawful and supported by scholars and knowledgeable people in Basra. Making Tawassul by virtue of the honor of the Prophet (peace be upon him), the honor of another person or the status of someone is a Bid`ah and we have already explained that the majority of scholars have agreed on its impermissibility. Allah is the Grantor of success.

(Part No : 7, Page No: 132)

Clarifying those excused for ignorance

in matters of `Aqidah and Fiqh

Q: A Muslim brother from the Arab Republic of Egypt asks: Who are those excused for their ignorance? Can a person be excused for their ignorance in matters of Fiqh (Islamic jurisprudence), `Aqidah (creed) and Tawhid (monotheism)? What is the role of scholars in this regard?

A: Being excused due to ignorance is a matter that needs elaboration and not anyone can be excused due to their ignorance. Thus, the excuse due to ignorance cannot be applied to teachings of Islam made clear by the Messenger of Allah (peace be upon him) and the Qur'an and that which has spread among Muslims, especially in matters related to `Aqidah (creed) and the principles of religion. Allah (Glorified and Exalted be He) sent His Prophet (peace be upon him) to explain to people their religion and clarify it to them. Indeed, he conveyed the message, showed the nation the reality of the religion, explained everything and left it on the Right Path. Moreover, in the Qur'an, there is guidance and light. Some teachings are Ma`lum minad-din biddarurah (well-established religious matters) and are spread among Muslims. If someone claims that Shirk (associating others with Allah in His Divinity or worship) and worshipping anyone other than Allah is not prohibited, that Salah (Prayer), fasting in Ramadan or Zakah are not obligatory or that Hajj is not obligatory for whoever can afford it, their claim will not be accepted on the basis of ignorance since they live among Muslims and these matters are known to everyone. They are Ma`lum minad-din biddarurah and are known to all Muslims, thus such people

(Part No : 7, Page No: 133)

cannot be excused due to their ignorance. Similarly, someone may claim they do not know it is forbidden to do what Mushriks (those who associate others with Allah in His Divinity or worship) do, who visit the graves and call upon idols, supplicate, slaughter, or vow for them. Other Mushriks slaughter animals for idols, planets, trees, or stones. They may seek treatment or victory from the dead people, idols, jinn, angels, prophets or anyone. All of these practices are Ma`lum minad-din biddarurah to be major Shirk. Allah shows this fact in the Glorious Qur'an. The Messenger of Allah (peace be upon him) remained in Makkah **for thirteen years, during which he warned people against Shirk, apart from another ten years he spent in** Madinah. **He (peace be upon him) conveyed to people the obligation of worshipping Allah alone and recited to them the Qur'an in which Allah (Exalted be He) says:**﴾ And your Lord has decreed that you worship none but Him. ﴿**He (Glorified be He) says:**﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿**And He (Glorified and Exalted be He) says:**﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿**He (Glorified be He) also says:**﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿**Allah (Glorified be He) says also:**﴾ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴿﴾ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴿**Allah addresses the Messenger (peace be upon him) saying:**﴾ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴿﴾ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴿**In addition, Allah (Glorified and Exalted be He) says:**﴾ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴿**He (Glorified and Exalted be He) says:**

(Part No : 7, Page No: 134)

﴾ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴿
Mocking at the religion, vilifying, insulting or making fun of it are all acts of major Kufr (disbelief) whose committer cannot be excused due to ignorance. It is Ma`lum minad-din biddarurah that cursing religion, insulting the Prophet (peace be upon him), making fun of the religion and mocking it are all acts of major Kufr. Allah (Exalted be He) says:﴾ Say: "Was it at Allâh (عزوجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴿﴾ Make no excuse; you disbelieved after you had believed. ﴿

Thus, it is the duty of scholars everywhere to spread the basic religious knowledge among people and especially among the public, so that they may have no excuse and thus have to abandon the forbidden practices such as calling upon the dead and seeking their help. No matter where they are, whether they are in Egypt, Al-Sham (The Levant), Iraq, Madinah **at the Prophet's grave,** Makkah **or anywhere else. People in general and pilgrims in particular must pay attention and learn Shar`iah (Islamic law) and teachings of Islam. Scholars' silence leads to the public's**

doom and ignorance. Consequently, scholars everywhere should convey religion to the people, teach them Tawhid and show them the different types of Shirk so as to avoid them and worship Allah alone. Some examples of Shirk practices are those taking place at the grave of Al-Badawy, Al-Husayn **(may Allah be pleased with him), Shaykh** `Abdul-Qadir Al-Jilany, **the Prophet (peace be upon him) at** Madinah **and other graves. Thus scholars must warn people against these practices and teach them that worship is the sole Right of Allah without a partner. Allah (Glorified and Exalted be He) says:**﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿

(Part No : 7, Page No: 135)

He (Glorified be He) says:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. ﴿**Allah (Glorified be He) also says:**﴾ And your Lord has decreed that you worship none but Him. ﴿**Hence, Muslim scholars in all Muslim countries and in areas of Muslim minorities should teach people Tawhid and explain to them the true meaning of worshipping Allah. Furthermore, they should warn people against Shirk which is the greatest sin and clarify that Allah basically created jinn and humans to worship Him. Allah (Glorified be He) says:**﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿**Worshipping Allah entails obeying Him, obeying the Messenger of Allah (peace be upon him), worshiping Allah alone sincerely and turning to Him. Allah (Exalted be He) says:**﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿

On the other hand, some matters that may not be known to all people such as those related to transactions, Salah, and Sawm - in this case, ignorance may be used as an excuse. For example, the Prophet (peace be upon him) excused someone who entered the state of Ihram (ritual state for Hajj and `Umrah) wearing a long cloak which was later stained with mud. The Prophet (peace be upon him) said to the man,**﴾ "Take off your cloak and wash away the traces of scent from your body and do in your `Umrah what you do in your Hajj." ﴿He (peace be upon him) did not order the man to offer Fidyah (ransom) but he excused him due to his ignorance. There are other matters of religion that are not known to people and which they should be taught. However, violating the principles of `Aqidah, the pillars of Islam, and the well-known prohibited acts are not to be excused**

(Part No : 7, Page No: 136)

on the plea of ignorance. If, for example, a Muslim living among Muslims says they do not know that Zina (premarital sexual intercourse and/or adultery), being undutiful to parents or sodomy is prohibited, they are not excused for their ignorance. Rather, they should be disciplined, as all of these acts are known among Muslims to be prohibited.

Nevertheless, if such a person is living in a place where the call has not reached them or in Africa **where there are no Muslims nearby, they may be excused for ignorance. If they die in this state, their affairs are left to Allah and they take the same ruling as Ahl-ul-Fatrah (those to whom Da`wah has not reached in an uncorrupted manner). The most authentic view is that they will be tested on the Day of Resurrection; if they answer and obey Allah, they will enter Paradise, but if they disobey Allah, they will be cast in Hellfire. The situation is totally different for someone living among Muslims if they commit acts of Kufr and abandon well-known obligations of Islam. This person is not to be excused, as the matter is clear and Muslims are around, all praise be to Allah. They fast, perform Hajj and know that Zina, Khamr (intoxicant) and being undutiful to parents are prohibited. All of these are common knowledge among Muslims and claiming to be ignorant of them is void. It is Allah Alone Whose help can be sought.**

(Part No : 7, Page No: 137)

Ruling on keeping away from one's mother

Q: A brother from Jizan says that a seeker of knowledge performs Salah (Prayer), observes Sawm (Fast), and gives Sadaqah (voluntary charity), but sadly he keeps away from his mother. Do his Salah, Sadaqah, and Sawm avail him, bearing in mind that the concerned mother is a believer and is known for being a practicing Muslim who performs Salah and observes Sawm?

A: Keeping oneself away from one's mother is a grave Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and a form of undutifulness to parents. Consequently, the man mentioned in the question has to make Tawbah (repentance to Allah), be dutiful and kind to his mother, and ask her to forgive him. He must stop being undutiful to her, since this is a grave Munkar and a major sin which should be abandoned. Again, this man has to apologize to his mother, seek her pleasure, and make Tawbah. On the other hand, his Salah, Sawm, and other kinds of `Ibadah (worship) do not become Batil (null and void). All his acts of `Ibadah and good deeds are valid as long as he performs them in the Shar`y (Islamic legal) way. Nevertheless, such a person's Iman (Faith/belief) becomes weak as it decreases because of this sin. This is because, according to** Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body), **sins decrease and weaken Iman though whoever commits them does not become a Kafir (disbeliever). Only Khawarij (separatist group that believes committing a major sin amounts to disbelief) **are of the view that a person is deemed as Kafir by committing a major sin. However, Khawarij are considered unjust and mistaken for holding this view according to** Ahl-ul-Sunnah wal-Jama`ah. **The latter** are **of the view that sins decrease Iman, but whoever commits them does not become a Kafir and will not be punished eternally in the Fire. Rather, a person who commits a sin is disobedient and their sins decrease and weaken their Iman and make them liable to the Wrath of Allah. At the same time, such a person**

(Part No : 7, Page No: 138)

is in danger of being punished in the Fire although they are not Kafirs. It is worth mentioning that even if that person is punished in the Fire, they will not reside eternally therein. According to the view of Ahl-ul-Sunnah wal-Jama`ah, the disobedient will not reside eternally in the Fire if they are thrown into it only because of their sins.

In short, the fact that this man is committing a major sin by keeping away from his mother and being undutiful to her is not a reason that makes him a Kafir or renders his good deeds Batil. However, if a person considers that being undutiful to parents is Halal (lawful), they will be regarded as Kafirs. We seek refuge with Allah (Exalted be He) from considering undutifulness to parents Halal for whoever does so or considers acts, like Riba (usury) or Zina (premarital sexual intercourse and/or adultery), Halal is an apostate Kafir. As for ignorant Mushriks (those who associate others with Allah in His Divinity or worship) who grow up in a very far country that does not know about Islam, they have to be taught the rulings of Islam and informed that undutifulness to parents is Haram (prohibited) while dutifulness to parents is Wajib (obligatory) for every Muslim. If this matter is made clear to the ignorant person and to whoever embraces Islam and they insist on considering undutifulness to parents Halal, they will be considered Kafirs. We seek refuge with Allah (Exalted be He) from this. Finally, if undutifulness to parents is committed by a seeker of knowledge, the sin is considered worse. We seek refuge with Allah (Exalted be He) from this.

(Part No : 7, Page No: 139)

Describing the Muslim Ummah of illiteracy

At many times, we read in newspapers and see advertisements in streets condemning illiteracy and counting it as one of the signs of backwardness. Nevertheless, Allah (Exalted be He) describes our Ummah (nation based on one creed) as being illiterate: ﴿ He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم) from among themselves ﴾ **Please clarify this.**
Muhammad `A - Riyadh.

Answer: The Ummah of Muhammad (peace be upon him) whether Arabs or non-Arabs did not use to read or write, this is why they were called illiterate. Those who used to read and write amongst them were very few compared to others. Besides, our Prophet Muhammad (peace be upon him) did not know how to read or write, as Allah (Glorified be He) says:﴿ Neither did you (O Muhammad صلى الله عليه وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. ﴾**In fact, the foregoing point was one of the proofs for the truth of the Prophet's Message and Prophethood, for he came to people with a great Book (Qur'an) which was revealed by Allah (Exalted be He) and brought down to him by Jibril (Gabriel, peace be upon him) the Trustworthy Soul, by which the Prophet (peace be upon him) miraculously amazed the Arabs and non-Arabs. Allah (Glorified be He) also revealed to him the Purified Sunnah (whatever is reported from the Prophet) along with much knowledge of the forefathers. In addition, Allah (Glorified be He) informed the Prophet (peace be upon him) of many things that happened during the olden times and many things that will happen during the last times and on the Day of Resurrection. Furthermore, Allah (Exalted be He) told the Prophet (peace be upon him) about the status of Jannah (Paradise) and hellfire and their inhabitants. All this was a manifestation that Allah (Glorified be He) favored the Prophet (peace be upon him) over all other people and a way of telling humanity about the superior rank of the Prophet (peace be upon him). Giving such preference to the Prophet (peace be upon him) though describing him as being illiterate was a very clear sign for the verity of the Prophet's Prophethood and Message.**

(Part No : 7, Page No: 140)

Thus, Allah (Glorified be He) says:﴿ Neither did you (O Muhammad صلى الله عليه وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted. ﴾**On the other hand, describing this Ummah as being illiterate does not mean to encourage its people to continue being so. Rather, it is meant to inform them about their real condition at the time when Allah (Exalted be He) sent Prophet Muhammad (peace be upon him) to them. Conversely, both Qur'an and Sunnah encourage learning, writing, and eliminating illiteracy. Allah (Glorified be He) thus says:**﴿ Say: "Are those who know equal to those who know not?" ﴾**Allah (Glorified be He) also says:**﴿ O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or Jihâd (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. ﴾**He (Glorified be He) also says:**﴿ It is only those who have knowledge among His slaves that fear Allâh. ﴾**Moreover, the Prophet (peace be upon him) said:**﴿ Whoever follows a path in pursuit of knowledge, Allah will facilitate for them a path to Jannah. ﴾**(Related by Imam** Muslim **in his Sahih 'authentic' Book of Hadith).He (peace be upon him) also said:**﴿ When Allah wants to do good to a person, He makes him comprehend Din (religion). ﴾**(Agreed upon by Imams Al-Bukhari and Muslim).There are many other Ayahs (Qur'anic verses) and Hadith to the same effect. May Allah grant us success!**

(Part No : 7, Page No: 141)

The reward of the patient in this world and in the hereafter

Q: Could you please tell us about the reward that Allah prepares for the patient in this world and in the hereafter and those who are obedient to Him (Exalted be He)?

A: Allah (Glorified be He) created mankind and Jinn (creatures created from fire) to worship Him Alone and not to associate any partner with Him. He (Exalted be He) thus says: ﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿ **Allah (Exalted be He) also says:** ﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿ **The `Ibadah (worship) that mankind and Jinn are created for and commanded to do is to obey Allah (Exalted be He), avoid His prohibitions, and mention Him abundantly. The essence of `Ibadah is to believe in Tawhid (belief in the Oneness of Allah) and to manifest this through making Du`a' (supplication) to Allah Alone, fearing Allah Alone, longing for His Mercy, and being sincere to Him in all forms of `Ibadah such as Salah (Prayer), Sawm (Fast), and so on.**

Allah (Exalted be He) promises His obedient slaves that He will bestow upon them abundant goodness and praised rewards in this world and in the hereafter. Allah (Exalted be He) promised them that He will grant them Jannah (Paradise) and dignity in the Hereafter. Thus, Allah (Exalted be He) says: ﴾ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴿ **Allah (Exalted be He) also says:** ﴾ but give glad tidings to As-Sâbirûn (the patient). ﴿﴾ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴿﴾ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴿ **He (Exalted be He) also says:** ﴾ Only those who are patient shall receive their reward in full, without reckoning. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter). ﴿

(Part No : 7, Page No: 142)

Moreover, the Prophet (peace be upon him) said: ﴾ Nobody is given a blessing better and greater than patience. ﴿ **He (peace be upon him) also said:** ﴾ Wonderful are the affairs of a believer, for there is good in every affair of them. If they have an occasion to feel delight, they thank 'Allah', thus there is good for them in it; and if they suffer from an affliction, they endure it patiently, which is good for them. This is not the case with anyone else except a believer. ﴿ **Thus, the patient person has a praised reward in this world and in the hereafter or he will be rewarded in Jannah and dignified in the hereafter. It is worth mentioning that such a reward will only be given to the patient person who shows patience regarding being pious, adherence to obedience of Allah, and enduring the hardships that they encounter in this world; poverty, illness, and so on. Allah (Glorified be He) says:** ﴾ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets ﴿ **until His saying:** ﴾ and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious). ﴿

Generally speaking, patience and piety always lead to praised consequences. Allah (Exalted be He) tells the believers regarding their enemy: ﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿

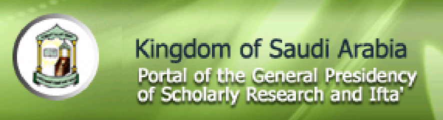
Ruling on seeking help of sorcerers to remove Sihr

Q: Is it permissible for me to seek the help of a sorcerer only to remove Sihr (sorcery) from the plants of a courtyard? Please reply quickly because I am in dire need to get rid of such Sihr. May Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) A woman from Ta'if

A: As-salamu `alaykum warahmatullah wabarakatuh. To commence:

It is not permissible for a person to seek the help of sorcerers regarding any matter. Rather, authorities in different countries have to kill them if it is proven through legal courts that they practice Sihr. I advise you to fear Allah (Glorified be He), ask Him to grant you recovery and protection against all evils, and to seek refuge with the Perfect Words of Allah from the evils of what He (Exalted be He) created three times in the morning and in the evening. Likewise, I recommend that you say: "In the Name of Allah, when Whose Name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower" three times in the morning and in the evening and that you recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) on going to bed and after every obligatory Salah (Prayer) following the reading of Adhkar (invocations and Remembrances said at certain times on a regular basis). Moreover, you may read Surahs (Qur'anic chapters)﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴾**and**﴿ Say: "I seek refuge with (Allâh), the Lord of the daybreak, ﴾**and**﴿ Say: "I seek refuge with (Allâh) the Lord of mankind, ﴾**three times after Fajr (Dawn) Prayer, after Maghrib (Sunset) Prayer, and on going to bed. If you follow the foregoing you will, In sha'a-Allah (if Allah wills), get rid of all evils as the Messenger (peace be upon him) said. May Allah grant you recovery and protect you against all evils.**

Finally, it is my opinion that such an affair has to be raised to the chairman of the Council of Senior Scholars in Ta'if. **He should be informed about the place of residence of the concerned person who is accused of Sihr. We can then take legal action against him so that the court decides what is necessary. May Allah guide us all to what pleases Him. As-salamu `alaykum warahmatullah wabarakatuh.**



Invoking curses upon others is a major sin

It is a wide spread phenomenon among people that they invoke curses upon one another for the slightest reason, such as cursing a specific person, parents, or relatives. Would your Eminence clarify how bad is the effect of that on the religion of the Muslim?

Mr. I.S. from Riyadh

A : Unjust cursing of a Muslim is a major and manifest sin. If a person curses his parents, the sin becomes bigger and graver. It is authentically reported from the Prophet (peace be upon him) that he said:﴾ “Cursing a believer is like killing him.” ﴿**(Agreed upon by Imams Al-Bukhari and Muslim).The Prophet (peace be upon) also said:**﴾ The invoker of a curse would neither be witness nor intercessor on the Day of Resurrection. ﴿**Narrated by Muslim in his Sahih.The Prophet (may Allah's Peace and Blessings be upon him) also says:**﴾ Abusing a Muslim is Fusuq (evildoing) and killing him is Kufr (disbelief)." ﴿**(Agreed upon by Al-Bukhari and Muslim).The Prophet (may Allah's Peace and Blessings be upon him) also says to his Companions:**﴾ Should I inform you about the greatest of the major sins? They said: Yes, O Allah's Messenger! He said: To associate others in worship with Allah and to be undutiful to one's parents, and I warn you against giving a false saying or witness. ﴿**(Agreed upon by Imams Al-Bukhari and Muslim)..There is no doubt that invoking a curse upon one's parents is considered one of the worst forms of ingratitude. All Muslims, in general, and all children, in particular, must beware of such crime. They must all purify their tongues from it to save themselves from the Anger and Punishment of Allah (Exalted be He) and to preserve love and brotherhood among Muslims and between children and parents.**

May Allah guide Muslims to do all good!

Ruling on killing insects found at home

such as ants and cockroaches

Q: Is it permissible to burn or kill by water the insects that are found in houses, such as ants and cockroaches?

A: If these insects are harmful, it is permissible to kill them by insecticides and the like, not by burning. The Prophet (peace be upon him) said: (Five kinds of animals are harmful and may be killed even in the Haram (all areas within the Sacred Sanctuary of Makkah): The crow, the kite, the scorpion, the mouse, and the rabid dog.) **According to another authentic narration, the viper was mentioned among the animals that may be killed.**

This authentic Hadith reported from the Prophet (peace be upon him) indicates the permissibility of killing harmful creatures, such as ants, cockroaches, mosquitoes, flies, and predators. However, if ants cause no harm, they are not to be killed. (The Prophet (peace be upon him) prohibited killing ants, bees, hoopoes, and sparrow-hawks.) **This case only applies when they cause no harm.**

However, when harm is perceived, they take the same ruling of the harmful animals mentioned in the Hadith. May Allah grant us success!

(Part No : 7, Page No: 146)

Encouraging patience and endurance at times of adversity

Q : What is the ruling on repudiating evil? Is it just a form of enduring affliction? What about the authenticity of the Hadiths encouraging patience at times of affliction?

A: It is not a form of praised endurance to endure evil without forbidding it. It is obligatory to denounce evil whenever it is found by one's hand i.e. physical removal, by one's tongue i.e. speaking against it, or by one's heart i.e. disliking it, according one's ability. Allah (Glorified be He) says, ﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿ **Thus, all Muslims should denounce evil whenever they are afflicted therewith e.g. in houses, and roads. They are not to tolerate evil at all.**

As for the Hadiths on the merit of being patient at times of affliction, they are so many. For example, the Prophet (peace be upon him) said, ﴾ The Prophets experience the worst calamities in this world. Then, the righteous people, and those who are most similar to them. ﴿ **This is an authentic Hadith. The Prophet (peace be upon him) also said** ﴾ Wonderful are the affairs of a believer; for there is good in every affair of his; this is not the case with anyone else except a believer. If he has an occasion to feel delight, he thanks (Allah), thus there is good for him in it. If he suffers affliction, he endures patiently, which is good for him. ﴿ **Reported by Imam Muslim in his Sahih Book of Hadithfrom** Suhayb Ibn Sinan **(may Allah be pleased with him). Allah (may He be Praised) says in His Noble Book:** ﴾ And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient). ﴿﴾ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." ﴿﴾ They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. ﴿

(Part No : 7, Page No: 147)

Allah (Exalted be He) also says, ﴾ Only those who are patient shall receive their reward in full, without reckoning. ﴿ **Indeed, there are many Ayahs (Qura'nic verses) and Hadiths in this regard. May Allah make all of us of those who are patient. He is the Generous, the Gracious. It is also reported that the Prophet (peace be upon him) said, on the merit of patience at times of adversity,** ﴾ "Adversity will continue afflicting the believing man and the believing woman in his/her body, property, or children until s/he meets Allah sinless." ﴿ **Reported by Ahmad in his Musnadfrom** Abu Hurayrah.

Some people think that those who are afflicted with sickness and diseases are damned. However, it is untrue, for Allah (Exalted be He) may afflict some who are dear to Him like the Prophets, Messengers, righteous people, and so on, with disease and disasters. It is already cited that the Prophet (peace be upon him) said: ﴾ The Prophets experience the worst calamities in this world... ﴿ **This was the case with Prophet Muhammad (peace be upon him) himself in** Makkah, **on the Day of the Battle of Uhud, on the Battle of Al-Ahzab, and upon his death. Similarly, this was the case with Prophet Ayyub (Job, peace be upon him), and Prophet Yunus (Jonah, peace be upon him). This raises them in ranks and increases their reward. They are also a good example for those who are afflicted after them among humankind.**

A man may also be afflicted with prosperity like riches, women, children, and so on. Therefore, he should not think that he is dear to Allah (Exalted be He) unless he is fully obedient. Only then, worldly graces may be a sign of dearness but it is not the only probability, for dearness and dislike differ according to different conditions. Evidently, worldly blessings like children, money, and positions are not evidence of Allah's love (Exalted be He).

(Part No : 7, Page No: 148)

Indeed, only righteous deeds, piety, repentance, and religiosity may draw a person near to Allah (Exalted be He). The more a person is perfect in these characteristics, the more he is beloved by Allah (Exalted be He).

It is reported that Allah's Messenger (peace be upon him) said, ﴾ Allah gives worldly things to those whom He loves and those whom He does not love, but He gives religion and true faith only to those whom He loves, so he who is given religion by Allah has been loved by Him. ﴿ **Thus, whoever is afflicted with disbelief and sins may be disliked by Allah (Exalted be He) in some cases. However, affliction may be a way to lead him to destruction in the same manner that grace may be a way to evil and loss. Allah (Exalted be He) says,** ﴾ We shall gradually seize them with punishment in ways they perceive not. ﴿﴾ And I respite them; certainly My Plan is strong. ﴿ **It is reported that Allah's Messenger (peace be upon him) said,** ﴾ When you see that Allah gives a servant his desires while he is disobeying Him, then know that such a servant is gradually made to fall into loss. The Prophet (peace be upon him) then read Allah's saying,﴾ So, when they forgot (the warning) with which they had been reminded, We opened for them

the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows. ﴾ ﴾**i.e. they become hopeless of every good. May Allah save us!**

Allah (Glorified and Exalted be He) says,﴿ Do they think that in wealth and children with which We enlarge them ﴾﴿ We hasten unto them with good things. Nay, [it is a Fitnah (trial) in this worldly life so that they will have no share of good things in the Hereafter] but they perceive not. [Tafsir Al-Qurtubi]. ﴾

Allah (Exalted be He) may also afflict some people with diseases and sicknesses for certain wisdom, for example, raising their ranks and removing their sins, not out of disliking them.

The Four Juristic Schools and their authenticity

Q: Are the Four Madh-habs: Hanbaly, Shafii`y, Maliky and Hanafy true? When did they appear?

A: These Four Madh-habs are well-known schools which have spread during the second century and the later centuries. As for the Madh-hab (School of Jurisprudence) of Abu Hanifah, **it was known and spread in the second century as well as the Madh-hab of Imam** Malik **which spread during the second century too. As for the Madh-habs of Imam** Al-Shafi`y and Ahmad, **they spread during the third century. All of these scholars sought goodness and guidance and their target was to seek the truth which is implied in the Book of Allah and the Sunnah of the Messenger (peace be upon him). This does not mean that each one of them is infallible and errorless but each one has his own mistakes according to the knowledge they gained from the Sunnah and the Book of Allah (Glorified and Exalted be He).**

They may miss some knowledge from the Book of Allah and the Sunnah of the Prophet (peace be upon him) and pass a fatwa according to the knowledge which they already have. These are well-established religious matters according to the people of knowledge.

Likewise, the people of knowledge such as Al-Awza`y, Ishaq ibn Rahwayh, Sufyan Al-Thawry, Sufyan ibn `Uyaynah, Waki` ibn Al-Jarrah **and other well known scholars; each one of them observed Ijtihad (juristic effort to infer expert legal rulings) according to the knowledge that they received, so whoever was correct, has received double reward and whoever went wrong, would have the reward of his Ijtihad despite the error made. This was reported in the Sunnah from the Prophet (peace be upon him). May Allah grant us success!**

(Part No : 7, Page No: 150)

Islamic Morals

All praise be to Allah, the Lord of the worlds. Surely the good end is for the pious. May Peace and Blessings of Allah be upon His servant, Messenger, Khalil (beloved, close elect), trustworthy on His revelation; our Prophet, Imam, and Master; Muhammad ibn Abdullah, his family, Companions, and those who follow them till the Day of Judgment!

The objective of this speech is to highlight the Islamic morals which every Mu'min (believer) man or woman should develop and adhere to till his/her death. This is because Allah (Glorified be He) created the Jinn and mankind only to truly and sincerely worship Him. He (Glorified be He) promised them the best reward if they remain steadfast in worshipping Him. Moreover, He (Glorified be He) created Jannah (Paradise) for His Awliya (the pious worshippers of Allah) who remain steadfast the good morals that He (Glorified be He) ordains and calls them for. Furthermore, He promised them Jannah and honor in the hereafter along with success and support for doing goodness in this life. Allah (Exalted be He) made Hellfire as a punishment for those who deviate and show arrogance, and it is the worst destination ever. May Allah grant us wellbeing!

Islamic morals are the good manners ordained in the Glorious Qur'an by Allah (Exalted be He) or in the Sunnah of Prophet Muhammad (peace be upon him) or the manners of those who are highly praised by Allah and His Messenger and promised great reward and victory. Forsaking bad manners is itself a part of having good morals and the Lord (Glorified and Exalted be He) and His Prophet (peace be upon him) promised a great reward to those who abandon evil manners. Carrying out Allah's commands and abstaining from doing forbidden acts is the core of the good manners which Allah (Glorified be He) ordained and called believers to, or those which His Prophet (peace be upon him) ordained , called believers to, or praised those who do them.

(Part No : 7, Page No: 151)

This is the original meaning of worship for which Jinn and mankind were created in the Ayah in which Allah (Glorified and Exalted be He) says:﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾It means that they should worship Him (Glorified and Exalted be He) by carrying out His commands like Salah (Prayer) and Sawm (Fast). The best a servant can do is to believe sincerely that Allah is the One. It also means forsaking what Allah has forbidden. The worst of these bad deeds is Shirk (associating others with Allah in His Divinity or worship) and supplication to anything other than Allah (Exalted be He) and other forms of Kufr (disbelief) and Dalal (deviation from what is right).

These manners, which include carrying out obligations and abstaining from Islamically forbidden practices, are those with which Allah (Exalted be He) has sent all His Messengers (peace be upon them) from Adam; the first Messenger to mankind and Noah; the first Messenger sent by Allah to mankind after they associated others with Him in worship, to the last, the Seal and the best of the Messengers; Muhammad ibn Abdullah (peace be upon him). Adam; our forefather was the first Messenger and the noble Prophet who was sent to mankind. Allah (Exalted be He) sent him to call people to the Oneness of Allah. Allah (Exalted be He) revealed some divine laws for him to follow. He and his posterity obediently followed them till the people of Noah associated others with Allah in worship. Allah (Exalted be He) sent Noah to people; he was the first Messenger to be sent after the emergence of Shirk among people. He called them to Tawhid (belief in the Oneness of Allah), obedience to Allah and rejection of Shirk. He continued calling his people for nine hundred and fifty years to Tawhid, obedience to Allah, and abstinence from shirk and committing sins. Allah (Glorified and Exalted be He) sent all His Messengers to call people to Tawhid, obeying Him, and rejecting what He (Glorified and Exalted be He) forbade. Allah (Glorified and Exalted be He) says:﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾And:

(Part No : 7, Page No: 152)

﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾He (Exalted be He) sealed all the Prophets with their best and their Imam; our most beloved Prophet Muhammad (peace be upon him). He is the seal of the Prophets and Messengers. No prophet or messenger will be sent after him according to the statement of Allah (Glorified and Exalted be He):﴿ Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. ﴾The last (end) of the Prophets means the same as the last of the Messengers since every Messenger is originally a Prophet but the opposite is not true. The last of the Prophets is also the last of the Messengers (peace be upon them all). The Da`wah (calling to Islam) he adopted is exactly the same as that of all other Messengers, namely Tawhid, sincerity in worshiping Allah, and carrying out what He (Glorified and Exalted be He) ordained in terms of acts of obedience and leaving the acts of disobedience as He ordained.

Allah (Glorified and Exalted be He) clarified these morals in His Glorious Qur'an and so did the Prophet (peace be upon him). They were clarified in most of the Surahs of the Glorious Qur'an by ordaining and

calling to them, and praising those who adhere to them. Moreover, He (Glorified and Exalted be He) warns against the harmful effects of contradicting these morals and warns also against Shirk and other forms of sins.

Allah (Glorified and Exalted be He) sent His Messenger (peace be upon him) to call people to good morals. This was authentically reported from the Prophet (peace be upon him) when he said:❨ I was sent to perfect good morals. ❩In another narration:❨ ...to perfect good morals. ❩Allah (Exalted be He) sent him to call to good morals and the best deeds.

The most fundamental of these morals is believing in Tawhid and being sincere to Allah in every thing. These are considered to be the core of good morals; the greatest, and the most obligatory. It also includes Tawhid of Allah, devotion to Him and discarding Shirk. The next most fundamental of these morals is the establishment of the Five Obligatory Daily Prayers

because they are considered the greatest and the most fundamental good moral that come next to Tawhid and discarding of Shirk. Moreover, Allah (Glorified and Exalted be He) describes His Prophet as having an exalted (standard of) character in His saying:❨ And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character. ❩The most distinctive moral act of the Prophet (peace be upon him) was strict observance of the guidance of the Glorious Qur'an and implementing its Manhaj (methodology); carrying out the prescribed obligations and abstaining from committing what is forbidden. This was the exalted moral standard of the Prophet (peace be upon him) as `Aishah (may Allah be pleased with her) said when she was asked about the character of the Prophet (peace be upon him); she said:❨ The character of the Prophet (peace be upon him) was the Qur'an. ❩It means that he used to observe the teachings of the Qur'an and abstain from doing any forbidden actions mentioned in the Qur'an. He (peace be upon him) used to strictly follow the manhaj which the Qur'an ordained. This was the exalted (standard of) character that Allah (Exalted be He) granted His Prophet. It means abiding by Allah's commandments, abstaining from committing forbidden deeds, and remaining steadfast on the morals and deeds which please and satisfy Allah (Glorified and Exalted be He).

Whoever ponders the Glorious Qur'an, exerts great effort to know in understanding it, and recites it continuously to fully comprehend and know the essence of these morals, will inevitably obtain this knowledge. Allah (Glorified and Exalted be He) says in the Glorious Qur'an:❨ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ❩And:❨ Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه و سلم), who work deeds of righteousness, that they shall have a great reward (Paradise). ❩And:❨ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ❩And:❨ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell). ❩And:❨ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ❩

This Great Book shows the essence of good morals and good deeds as well as the exposition of bad manners and bad deeds in order to warn believers against doing them and warn them about the deeds of the disbelievers, hypocrites, Fujjar (disbelievers, sinners, evil-doers and wicked) and the evildoers because Allah (Exalted be He) highlights these evil deeds to warn His believing servants against them. He also indicates the essence of good deeds and good qualities for believers to follow and keep steadfast to.

We should all ponder the Book of Allah and try to fully understand it day and night in order to be acquainted with these attributes and morals which please and satisfy Allah (Exalted be He) and to know the bad attributes and morals which Allah (Exalted be He) dispraises, blames, and forbids. Allah (Exalted be He) has sent the Messenger (peace be upon him) to show - through all his deeds, sayings, and good character - all what please and satisfy Him, and prevent us from what He (Exalted be He) detests and what keeps us far away from His mercy. He (Exalted be He) says❨ And We have also sent down unto you (O Muhammad صلى الله عليه و سلم) the Dhikr [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought. ❩And:❨ And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه و سلم), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. ❩

He (peace be upon him) showed us the good morals and qualities which please Allah and which He (Glorified and Exalted be He) ordains in order to be followed. He (peace be upon him) also shows us through his verbal and practical interpretations and his Sunnah the unclear moral acts which Allah (Glorified and Exalted be He) dispraises and blames those who do them. We can find examples of these morals in what Allah (Glorified and Exalted be He) shows us in Surah Al-Fatihah (The Opening) which He has revealed for believers to keep steadfast and to act upon. It is the Mother of the Quran. He (Exalted be He) taught us

hcow could we praise, thank, and ask Him (Glorified and Exalted be He) for guidance. It is one of the great morals to praise and thank Allah continually, and acknowledge that we are His servants and that He is our worshipped Lord and the Only One Who can grant guidance and success. He (Exalted be He) says:❨ All the praises and thanks be to Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ❩❨ The Most Gracious, the Most Merciful. ❩❨ The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) ❩He teaches His servants how to praise Him through these great names, Allah (Exalted be He) then, says:❨ You (Alone) we worship, and You

(Alone) we ask for help (for each and everything). ❨ Guide us to the Straight Way. ❩❨ The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error). ❩

He (Glorified and Exalted be He) says to His Prophet (peace be upon him):❨ I have divided the Salah into two halves between Me and My servant. ❩This refers to Al-Fatihah. Allah (Exalted be He) calls it "Salah" because it is the most important pillar without which Salah is invalid. When the praying servant says:❨ All praise and thanks are Allah's, the Lord of the `Alamîn (mankind, jinn and all that exists). Allah, the Most High says: 'My servant has praised Me.' And when he (the slave) says: 'The Most Compassionate, the Merciful,' Allah the Most High says: 'My slave has lauded Me.' And when the slave says: 'Master of the Day of the Deen,' Allah the Most High says: 'My slave has glorified Me.' ❩This is because glorification is the result of the multitude of reverent praise.❨ When he (the worshipper) says: 'You (Alone) we worship, and You (Alone) we ask for help (for each and everything)', Allah says: 'This is between Me and My servant, and My servant will receive what he asks for.' ❩.

"You (Alone) we worship" is a due right to Allah alone, and "You (Alone) we ask for help (for each and everything) shows the need of the servant. He asks Allah (Glorified and Exalted be He) to help him because He (Alone) should be sought for help; the Master of everything (Glorified and Exalted be He). He is Able to do all things, and the One Whom man seeks His help in his acts of worship, obedience and rejection of sins. He also seeks the help of Allah (Exalted be He) in his material business like that which has been reported in the Hadith of Ibn Abbas: ❨ If you beg, beg of Allah Alone; and if you need assistance, supplicate to Allah Alone for help. ❩Your Lord alone is the One Whose help is to be sought and the Only One worthy of being worshipped. He (Glorified and Exalted be He) teaches you

(Part No : 7, Page No: 156)

to say: "You (Alone) we worship, and You (Alone) we ask for help." This takes place between you and your Lord. "You (Alone) we worship" is His due right on you, and "You (Alone) we ask for help (for each and everything)" is your need. So, you seek the help of your Lord in your religious and worldly affairs.

Worshipping Allah Alone is one of the highest moral acts. It means to worship Him alone and do a good deed only for His sake. You are not allowed to associate kings, prophets, patrons, idols, trees, stars, or any other thing with Him in worship. You have to worship Him alone. He (Glorified and Exalted be He) says:❨ And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful. ❩He (Glorified and Exalted be He) also says:❨ And your Lord has decreed that you worship none but Him. ❩He (Glorified and Exalted be He) also says:❨ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ❩He is the only Lord worthy of being worshipped as He (Glorified and Exalted be He) says:❨ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ❩

This specific act of worship is the most fundamental obligation. The greatest obligation and greatest moral act is to worship Allah alone in all your states; in times of hardship or ease, in times of health or illness, while traveling, and while at home till your death. You must not offer Salah (Prayer) to anyone other than Him, never ask others but Him for help, never slaughter to any other creature but to Him alone, never make vows except to Him, and never pay Sadaqah (voluntary charity) except for His sake and satisfaction. All in all, you have to do all your deeds sincerely for His sake and satisfaction alone because acts of worship must be performed for His sake alone. He (Glorified and Exalted be He) says:❨ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ❩He (Glorified and Exalted be He) also says:❨ And your Lord has decreed that you worship none but Him. ❩All acts of ordained `Ibadah (worship) must be performed only for the sake of Allah alone, and great care must be taken not to ask dead people for help, nor make vows to them, nor ask them for victory over enemies, nor ask them to cure the sick. Furthermore, we must not ask the prophets themselves for these things

(Part No : 7, Page No: 157)

nor the stars, the angels, the Jinn or any other creature since these are attributable to Allah alone Who is to be invoked and asked (Glorified and Exalted be He).

It is permissible to seek the help of a human being for things he can do according to what is allowed in Allah's Purified Shar` (Law) like what Allah (Exalted be He) says in the story of Musa (Moses):❨ The man of his (own) party asked him for help against his foe ❩

He (Exalted be He) says:❨ So he escaped from there, looking about in a state of fear. ❩There is nothing wrong to secure yourself against thieves and robbers by locking your doors or keeping guards to protect yourself and possessions. This is like what Allah (Exalted be He) says about Musa (peace and blessings be upon him):❨ So he escaped from there, looking about in a state of fear. ❩This was when he escaped from Egypt looking about in a state of fear of the Pharaohs. This is an example of the material causes in which Allah (Exalted be He) makes it permissible to ask the help of people.

Such was the meaning of what Allah (Glorified and Exalted be He) says:❨ The man of his (own) party asked him for help against his foe ❩It means that the Israelite asked for Musa's help against the Copt, and Musa hurriedly helped him because he himself was an able person who could provide this aid. If you say to your friend, please help me to repair my car while he is present and able to do so, it is all right, and can not be considered as an act of worshipping this person. Also, if you ask someone to lend you a certain sum of

money or to help you in building your house while he is one of your closest friends who is able to do it so easily, it is also all right and can not be regarded as worshipping him so long as it is still within the legal permissible boundaries. However, if you go to the tomb of a dead person and ask him to support you or to cure your patient or so on,

(Part No : 7, Page No: 158)

this is a major Shirk (associating others with Allah in His Divinity or worship). If you ask Jinn (creatures created from fire) to give you a hand or to defend you against your enemies, or if you ask the angels or the prophets who are already dead, it is also a major Shirk. Also, if you call the sun, the moon, or the stars asking them for help and power over your enemies and the like, it is also major Shirk which is opposite to what Allah (Glorified be He) has already ordained in the following Ayah:﴿ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴾This is pure commitment to Tawhid and devotion to His commands and to nothing else and this is the greatest moral act of the Messengers and their devoted followers.

Also, in asking Allah for guidance, you have to ask only your Lord for guidance because you are in dire need for the guidance of Allah even if you are the most pious and the most learned person. Indeed, you are in need for guidance till the moment of death and that is why Allah (Glorified and Exalted be He) taught us to say at the beginning of Surah Al-Fatihah in every Rak`ah (unit of Prayer):﴿ Guide us to the Straight Way. ﴾seventeen times every day and night in obligatory Salahs other than what we say in supererogatory ones:﴿ Guide us to the Straight Way. ﴾﴿ The Way of those on whom You have bestowed Your Grace ﴾

Even though the Prophet (peace be upon him) is the most learned and most perfectly guided creature ever, he used to say in Du`a'-ul-Istiftah (opening supplication when starting the Prayer):﴿ O Allah, Lord of Gabriel, Michael, and Israfil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide among Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about Truth, for it is You Who guides whom You will to the Straight Path. ﴾He asks his Lord for guidance even though he is the master of all human beings whom Allah (Exalted be He) had already guided and granted all goodness, but he kept asking his Lord for guidance. All of us are in great need for such guidance; scholars as well as students and the elite, men and women, are all in dire need for guidance.

That is why Allah (Exalted be He) makes it permissible for us to say:﴿ Guide us to the Straight Way. ﴾which means guide and show us the good

(Part No : 7, Page No: 159)

and keep us steadfast toward it. Al-Sirat-ul-Mustaqim (the Straight Path) is the religion of Allah (Islam) and the Glorious Qur'an and the Sunnah (whatever is reported from the Prophet) i.e. what is ordained by Allah (Exalted be He) through the Qur'an and the Sunnah of the Prophet (peace be upon him). It means also Din (religion) of Islam, Iman (Faith), Al-Birr (righteousness) and Taqwa (fearing Allah as He should be feared).

You have no option but to supplicate Allah (Exalted be He) to guide you to Al-Sirat-ul-Mustaqim and to keep you steadfast on it till the moment of your death. This Sirat is the one chosen by those on whom Allah (Exalted be He) has bestowed His Grace whether of the messengers or their followers who adhere to and follow them. Allah (Glorified and Exalted be He) says﴿ And whoso obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are! ﴾Then He (Glorified and Exalted be He) says:﴿ not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error). ﴾These Ayahs (Qur'anic verses) means that you ask Him (Glorified and Exalted be He) to keep you away from the way of those who earned His anger and the those who went astray. Those who earned His anger are those who know Al-Haqq (the Truth) for sure but they choose not to follow it; namely the Jews and those like them. Those who went astray are ignorant people who worship Allah (Exalted be He) without following His guidance; namely the Christians and those like them. We supplicate Allah to place us at a further distance from the path of those two erring parties and to guide us to the path of those on whom He has bestowed His Grace, namely the Messengers and their followers, and the devoted believers who know the truth and act according to this knowledge, as they really are qualified for Al-Sirat-ul-Mustaqim. Therefore, you should supplicate to Allah (Exalted be He) to guide you to their way and grant you useful religious knowledge and good deeds till you reach the state of steadfastness. All these characteristics are examples of good morals. Allah (Glorified and Exalted be He) says at the beginning of Surah Al-Baqarah:﴿ This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. ﴾﴿ Who believe in the Ghaib and perform As-Salât (Iqâmat-as-Salât), and spend out of what We have provided for them [i.e. give Zakât , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - Jihâd]. ﴾﴿ And who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (O Muhammad صلى الله عليه وسلم) and in that which was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell). ﴾﴿ They are on (true) guidance from their Lord, and they are the successful. ﴾

(Part No : 7, Page No: 160)

Examples of the good morals of Mu'mins (believers) are regular performance of Salah, belief in the Ghayb (the Unseen), belief in Allah (Exalted be He), His Messenger (peace be upon him), those who certainly believe in the Hereafter (Resurrection, recompense of their good and bad deeds, Paradise and Hell), belief in all prophets along with Prophet Muhammad (peace be upon him) and in their books. Other examples of good morals are giving charity, generosity, and bounty. Allah (Glorified be He) says in Surah Al-Baqarah:﴿ It

is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (the pious - See V.2:2). ﴾These qualities are also the characteristic morals of the best people.

These are examples of the good morals which Allah (Glorified be He) highly praised describing people with those morals as truthful and Al-Muttaqûn (the pious). You have to adhere to these good moral acts and keep steadfast to them. Allah (Glorified and Exalted be He) says in the Surat Al Imran:﴿ O you who believe! Eat not Ribâ (usury) doubled and multiplied, but fear Allâh that you may be successful. ﴾﴿ And fear the Fire, which is prepared for the disbelievers. ﴾﴿ And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. ﴾﴿ And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqûn (the pious - See V.2:2). ﴾One should pay attention to the morals that Allah (Exalted be He) praised in them and follow these examples and adhere to them. Then, He (Glorified and Exalted be He) describes Al-Muttaqun (the pious) as:﴿ Those who spend (in Allâh's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good-doers). ﴾

These are some examples of the morals of Al-Muttaqun. Other examples are mentioned when Allah (Glorified and Exalted be He) says:﴿ And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins ﴾

Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) are also from their their great morals. Then He (Glorified and Exalted be He) says:﴿ and none can forgive sins but Allâh ﴾No one can forgive sins but Allah (Glorified and Exalted be He). He alone can forgive all forms of sins and accept our Tawbah. He (Glorified and Exalted be He) then says:﴿ and do not persist in what (wrong) they have done, while they know. ﴾It means that they did not persist in committing sins, but that they quickly repented and completely stopped committing these sins for fear and reverence of Allah (Exalted be He). These are the great morals of the true believers.﴿ For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders). ﴾This is the reward of those who truly repent. The morals of the believers; men and women, are Taqwa (fearing Allah as He should be feared), Istiqamah (integrity) and spending in the cause of Allah in times of ease and times of tribulation, and hardship even with only one Dirham according to what the Prophet (peace be upon him) said:﴿ Save yourself from Hell-fire even by giving half a date-fruit in charity. ﴾

In the Surah of At-Tawbah, Allah (Glorified be He) mentions some of their good morals when He (Glorified and Exalted be He) says:﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾

These are some of the morals of believing men and women who befriend one another. Other great examples of the morals of the intimate friends are true love, mutual giving of advice to do good, and help one another to righteousness and piety. They never backbite one another, nor say Namimah (tale-bearing) of one another, nor testify falsely against each other, nor oppress one another. These are the morals of the true believers, men and women. They are helpers, supporters, friends, and protectors of one another. They never hate one another, never envy one another, never quarrel with one another, never tell lies to one another, never backbite one another, never tell false tales about one another, never testify against one another falsely, and never do one another injustice in words, deeds, blood, nor money. They never cheat one another in transactions and they never betray one another under any circumstances.

He (Glorified be He) then says:﴿ they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) ﴾Wherever they are, they use to enjoin on the people all what is good and resist evil through persuasive styles and good manners of preaching supported by deep knowledge and insight. Allah (Glorified be He) says:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴾They enjoin on people what is good and forbid them from what is evil, while depending on deep insight. Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) is what Allah (Exalted be He) and His Messenger (peace be upon him) enjoin, and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is what Allah (Exalted be He) and His Messenger (peace be upon him) forbid. So do Muslims, men and women, when they notice a little negligence in obedience; they have to enjoin on them Al-Ma'ruf. If they notice that they neglect congregational prayers, they have to advise them saying "fear Allah and be regular in congregational prayers, it is obligatory on all Muslims, do not be like the hypocrites'. If they know that they deal in Riba, they have to advise them for the sake of Allah. If they find that they befriend or accompany evil people, they have to sincerely advise them that a believer is the mirror of his brother, like what has been authentically reported about the Prophet (peace be upon him).

These are some examples of the good morals of the believers and the morals of their true Du`ah (Callers to Islam)

to Allah (Exalted be He) who give advice purely for the sake of Allah and His servants, who enjoin on people A l-Ma'ruf and resist evil only through good means. They never adopt violence or harshness in an attempt to attract people to the truth they are preaching in order to obtain the benefit and be benefitted themselves. Allah (Glorified be He) says in His Glorious Book:❨ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ❩He (Glorified be He) says when calling the Kafirs (disbelievers):❨ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses) ❩❨ except with such of them as do wrong ❩Whoever does wrong should be treated with equal measure; Allah (Glorified be He) says:❨ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ❩Also, another of the believers' great morals is calling others to Islam and arguing with them about that which is better, and to be kind to all people. The Prophet (peace be upon him) said:❨ Allah confers for kindness what He does not confer for severity. ❩He (peace be upon him) also said:❨ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ❩And:❨ He who is deprived of forbearance and gentleness is, in fact, deprived of all good. ❩It is necessary to be patient and kind. Moreover, you have to show forbearance to people whether enjoining on what is good, forbidding what is evilng or exercising Da`wah.

Allah (Glorified and Exalted be He) describes the Mujahids (people striving/fighting in the Cause of Allah) at the end of Surah At-Tawbah in His saying:❨ (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out) in Allâh's Cause, who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) Al-Ma'rûf (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). ❩These are the morals of the true believers and true the Mujahids. Before this Ayah (Qur'anic verse), Allah

(Glorified be He) says:❨ Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. ❩Then, He mentions their moral values in His saying:❨ (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out) in Allâh's Cause, who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) Al-Ma'rûf (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). ❩These are the morals of the good people, the true believers, and the true Mujahds. He (Glorified be He) says in Surah Yunus:❨ No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. ❩Then, He distinguishes their distinctive features as He says:❨ Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). ❩Those are the Awliya' (pious people) of Allah. If you desire to be one of them, you have to adopt these great morals represented by their true belief in Allah (Exalted be He), His Messenger (peace be upon him) and in all that Allah (Exalted be He) and His Messenger (peace be upon him) inform us, and by Taqwa (fearing Allah as He should be feared) through obeying His Commands and abstaining from what He forbids. Whoever acts according to these great morals is definitely one of the Auliya' of Allah whom no fear shall come upon nor shall they grieve. They are:❨ Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds). ❩

This Ayah means that their hearts believed first and they acted according to this true belief through their words and actions. They are the Auliya' of Allah who believed that Allah (Exalted be He) alone is the One who deserves to be worshipped, and they acted according to this belief through their actions. They believed in His Oneness and worshipped Him alone and abstained from associating others with Him in worship. They also performed congregational Salah (Prayer) because they know that Allah (Exalted be He) has ordained congregational Salahs.

They paid Zakat because they know that Allah (Exalted be He) made it obligatory on them. They observed Sawm (Fast) during Ramadan when they knew that it is one of the good morals of the believers and an obligation on them. They performed Hajj (pilgrimage) exactly like what Allah (Exalted be He) ordains. When they know that Jihad is an obligation, they strive in the cause of Allah (Exalted be He). When they know the forbidden acts, they abstain from committing them altogether; like Zina (adultery), undutifulness to parents, drinking alcohol, dealing in Riba (usury), eating up the wealth of the orphan and other forbidden acts. They abstain from doing these forbidden acts and obey Allah (Exalted be He) and glorify Him. In addition, they act like this out of their desire for what He (Glorified and Exalted be He) prepared as a reward for the true believers. These are the characteristics of the true believers, men and women.

Allah (Glorified and Exalted be He) says in Surah Al-Mu'minun:❨ Successful indeed are the believers. ❩❨ Those who offer their Salât (prayers) with all solemnity and full submissiveness. ❩❨ And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). ❩❨ And those who pay the Zakât. ❩❨ And those who guard their chastity (i.e. private parts, from illegal sexual acts) ❩❨ Except from their wives or (the slaves) that their right hands possess, - for then, they are free from

blame; ﴾ But whoever seeks beyond that, then those are the transgressors; ﴾ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ﴾ And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). ﴾ These are indeed the inheritors ﴾ Who shall inherit the Firdaus (Paradise). They shall dwell therein forever. ﴿

These are the morals of the believers in every time and place which Allah (Glorified be He) mentions to remind His true servants to follow and keep steadfast to them. This is also the significance of what Allah (Glorified be He) says:﴾ Successful indeed are the believers. ﴿This means that they won every good and received the best reward. He (Glorified be He) then mentions their morals when He says:﴾ Those who offer their Salât (prayers) with all solemnity and full submissiveness. ﴿He starts by drawing attention to Khushu` (the heart being attuned to the act of worship) in Salah bcecause of the great importance of Khushu` and the importance of Salah itself. So once you start performing Salah, you must be in a state of Khushu`. You have to direct your heart towards Allah (Exalted be He) with complete tranquility and direct your body to Him to receive the full reward promised for Salah. To have this great reward, beware of busy-mindedness during

Salah, and beware of responding to insinuations of worldly thoughts of so and so. Concentrate fully in your Salah. Keep yourself in a state of Khushu' for Allah (Exalted be He) and surrender to Him by your heart, and you will attain the utmost success. He (Glorified be He) then says:﴾ And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden). ﴿It means that they turn away from any form of false beliefs. Laghw has been interpreted as referring to shirk (Associating others along with Allah in worship), sins, and anything which is void of any good. So, believers turn away from all these evil thoughts in their Salah. Allah (Glorified be He) then says:﴾ And those who pay the Zakât. ﴿Zakah (obligatory charity) here implies Zakah of wealth as well as Zakah of the body. This is how a believer purifies himself through his submissive obedience to Allah (Exalted be He) and His Messenger (peace be upon him). In addition, he purifies his wealth through paying obligatory Zakah. Then, Allah (Glorified be He) further says:﴾ And those who guard their chastity (i.e. private parts, from illegal sexual acts) ﴾ Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame; ﴿Believers guard their chastity from illegal sexual acts except from their wives or the slaves that they possess. Likewise, female believers guard their chastity from illegal sexual acts except from their husbands or master if she is a slave girl. Whoever practices Zina (premarital sexual intercourse and) or sodomy or has anal sex with a woman, or has sex with a woman while she is having her menstrual period or postpartum period or masturbates and does not guard his chastity from illegal sexual acts will become a transgressor (oppressor). Believers use to have normal sex with their wives when they are free from menstruation or postpartum period and not in a state of Ihram (ritual state for Hajj and `Umrah). Moreover, they have sex with them in the legally permissible times for such relations. Then, Allah (Glorified be He) says:﴾ Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants; ﴿Believing men and women are faithfully true to their Amanah (honesty, trust, and obedience); they keep whatever they are trusted to save and pay it in its due time. They never betray keeping trusts and they act according to the requirements of this Ayah (Qur'anic verse) and according to what Allah (Glorified be He) says:﴾ Verily, Allâh commands that you should render back the trusts to those to whom they are due ﴿And:﴾ O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you). ﴿

It is necessary to preserve the Amanah and take great care of its requirments. Allah (Exalted be He) has shown the grave importance of it when He (Glorified be He) says:﴾ Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). ﴿Amanah is a grave responsibility. It is divided into two main divisions; Amanah related to carrying out the obligations ordained by Allah (Glorified be He) and Amanah related to the trusts of people. You have to fulfill the Amanah of Allah (Exalted be He) by carrying out the obligations like Salah, Sawm and so on, exactly like what He legally prescribed. In addition, you have to pay back the trusts of people like deposits, mortgages, and loans. You have no other option but to render back the trusts of people and to carry out the obligations of Allah (Exalted be He) with extreme devotion and care.

He (Glorified be He) says:﴾ And those who stand firm in their testimonies. ﴿This means that they tell the exact truth, giving the required amount of details, and they testify to the truth exactly like what Allah (Exalted be He) asks them to do without giving too many or not enough details or concealing any part of the evidence. They do so acting according to the guidance and command of Allah (Glorified and Exalted be He):﴾ And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do. ﴿Bearing false witness is one of the gravest major sins. That is why believing men and women testify to the truth they really know without the increase or decrease of any details. Moreover, they should never conceal evidence but they should testify the true witness in the way they knew, saw, and heard.

Then, He (Glorified be He) says:﴾ And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours). ﴿This is the way believing men and women are to offer Salahs at their prescribed times; men have to perform Salah in congregation exactly as Allah (Exalted be He) has prescribed, and women have to perform their Salahs at home in their due times

as well.

Every believer, man or woman, must observe and remain steadfast on all the above-mentioned morals which Allah (Exalted be He) enjoined. Allah (Exalted be He) has promised believers Jannat Al Firdaus Al-`Aala (the top and most luxurious of part of Paradise) in Dar Al-Na`im (The Gardens of Pleasure) in what He (Glorified be He) says at the close of these Ayat:﴾ These are indeed the inheritors ﴿﴾ Who shall inherit the Firdaus (Paradise). They shall dwell therein forever. ﴿He (Glorified be He) also says in Surah Al-Hujurat:﴾ Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful. ﴿Some of the best morals of believing men and women are complete faith and Yaqin (certainty) in their belief in Allah (Exalted be He) and His Messenger (peace be upon him) and in all which Allah (Exalted be He) and His Messengers ordain. Jihad (striving in the way of Allah) with both wealth and body is another example of the supreme moral acts of the believers.

Allah (Glorified be He) also says in Surah Al-Ahzab:﴾ Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord - Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues Allâh has prepared for them forgiveness and a great reward (i.e. Paradise). ﴿

These are the characteristics and morals of the believing men and women as Allah (Glorified be He) has mentioned in this Ayah to arouse our interest in them and urging us to adhere to them. There are ten characteristics of the believing men and woman. He (Glorified be He) says:﴾ Verily, the Muslims (those who submit to Allâh in Islâm) men and women ﴿They are those who embraced Islam, believed in the Oneness of Allah, submitted themselves to His Law, believed sincerely in

Islam and adopted it as their religion.﴾ the believers men and women (who believe in Islâmic Monotheism) ﴿That is to say, not only do they submit to Allah in their outward behavior but they also sincerely believe with their hearts and senses. Their belief is not externally represented like those of the hypocrites.

﴾ the men and the women who are obedient (to Allâh) ﴿Qunut means ceaseless obedience to Allah (Exalted be He); that is to say, though they embraced Islam and believed in Allah (Exalted be He) and His Messenger (peace be upon him), they remained steadfast in obeying Allah (Exalted be He) and His Messenger (peace be upon him).﴾ the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden) ﴿It means that they are patient in performing all the duties that Allah has ordered and abstaining from all that Allah (Exalted be He) has forbidden, whether they are men or women. There is no doubt that patience is a characteristic of the believers. They are patient in performing acts of obedience and patient in abstaining from acts of disobedience, and in undergoing calamities. These are the types of patience, and whoever perfected them, has perfected his religion.

He (Glorified be He) says:﴾ the men and the women who are humble (before their Lord — Allâh) ﴿This means that they are in a state of Khushu` (the heart being attuned to the act of worship) carrying out the obligations of Allah (Exalted be He) and His Messenger (peace be upon him) willingly and cheerfully. They perform their Salahs in a state of Khushu`, with submission and tranquility, yet, they are humble in all their behavior, neither haughty nor boastful. They act according to the instructions of this Noble Ayah and the authentically reported Hadith about the Prophet (peace be upon him) in which he said:﴾ Allah has revealed to me that you must be humble, so that no one oppresses another or boasts over another. ﴿(Related by Imam Muslim in his Sahih (authentic) book of Hadith).﴾ the men and the women who give Sadaqât (i.e. Zakât, and alms) ﴿This means that they pay Sadaqat (voluntary charity) as much as they could. Moreover, they employed their wealth, power, and high rank to do good to other people. They give Sadaqat in all forms and as much as they could.

﴾ the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting) ﴿Also, Sawm is one of the greatest acts of worship and one of the morals of believing men and women. Moreover, the Sawm of Ramadan is one of the five pillars of Islam.﴾ the men and the women who guard their chastity (from illegal sexual acts) ﴿This means that they guard their chastity from Zina and anything that Allah forbids.

﴾ and the men and the women who remember Allâh much with their hearts and tongues ﴿These are some of their characteristics and great morals. O servants of Allah, you have to heed these great morals which Allah highly praises the people who adopt them and promises them forgiveness and a great reward. He

(Glorified be He) says in Surah Ath-Thariyat:﴾ Verily, the Muttaqûn (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise), ﴿﴾ Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers. See V.2:112). ﴿﴾ They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope]. ﴿﴾ And in the hours before dawn, they were (found) asking (Allâh) for forgiveness. ﴿﴾ And in their properties there was the right of the S â'il (the beggar who asks) and the Mahrûm (the poor who does not ask others). ﴿These are some of the great morals of the pious people; Tahajjud (optional late night Prayer), Istighfar (seeking forgiveness from Allah) in those hours just before dawn and giving Sadaqah to the beggar who asks and the the poor who does not ask

others.

He (Glorified be He) says in Surah Al-Hadid:﴿ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward. ﴾This is also one of their great morals meaning; spending of that whereof Allah has made them trustees paying as much as they could. Allah (Exalted be He) promised them a great reward. O Allah's servants, adhere to these great morals.

He (Glorified be He) says in Surah Al-Mulk:﴿ Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). ﴾Fear of Allah is a great act of worship which has an extremely fair end. The Prophet (peace be upon him) said:﴿ I am more submissive to Allah and more afraid of Him than you... ﴾One should fear Allah along with hoping and expecting what is good of Him in all circumstances. This enables Mu'mins (believers) whether males or females to carry out what Allah has ordained and to abstain from what He has forbidden out of their belief in Allah (Glorified be He), fear of Him, and seeking His bounty. These are some of the greatest morals and the most useful for the true servants of Allah in both their life and their religion; that is to fear Allah, feel His presence at all times, seek His bounty and blessings

(Part No : 7, Page No: 171)

along with carrying out His obligations and abstaining from committing sins. It is true that:

The nobility of nations are measured through the nobility of their characters	**Whenever they are stripped of these noble characters, they are blotted out of existence**

Morals which Allah (Exalted be He) prescribed for His servants and ordained them to adhere to are the only causes of the happiness of Islamic Ummah (nation based on one creed), its supremacy, strength and dominance. Another poet says:

The houses of any people are not really civilized	**If their morals are bad.**

According to the characteristics and morals of the believers which Allah (Glorified and Exalted be He) mentions, it is known that this Ummah will not achieve its dignity and dominance unless it adheres to these morals. It is necessary to spread mutual advice among the individuals of this Ummah and any Muslim state in order to deserve the victory of Allah and His support against their enemies and to help them keep their religion, worldly affairs, morals, health, dominion, and victory over their enemies.

If the Ummah remains steadfast on these noble morals which Allah has prescribed and for which His Messenger (peace be upon him) called the rulers and the ruled, Allah will support them and will bring about their immediate victory and will supply them with His Spirit over their enemies exactly like what had happened to our Salaf (righteous predecessors) in the time of the Prophet (peace be upon him) and those who came after him. Allah (Exalted be He) granted them victory over their enemies in spite of their small numbers and their little amount of military equipments. Moreover, Allah (Exalted be He) supported them to carry out great conquests and granted them divine support according to His promise when He (Glorified and Exalted be He) says:﴿ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴾﴿ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴾

And:﴿ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴾

(Part No : 7, Page No: 172)

They were victorious when they remained steadfast on the great morals which Allah (Exalted be He) highly praised and prescribed. No sooner did they adhere to these morals and give mutual advice to one another, than Allah granted them victory and sovereignty over the whole world and imposed Jizyah (poll tax required from non-Muslims living in an Islamic state) on the Jews, Christians, and the Magi. Moreover, a large number of the disbelievers paid land tax to Muslims including the emperor of China. This is because the boundaries of the Muslim Ummah extended from the furthest east to the furthest west. Some of them paid land-tax or Jizyah, and others embraced Islam because of the power of the believers and their great morals which Allah highly praised and prescribed for them. Immediately after Muslim rulers, governors, scholars and ordinary people had been steadfast on these great morals, all circumstances were in their favor, their enemies feared them and Allah granted them victory over those enemies. They conquered several nations and the people of those nations embraced Islam and they established the Shari`ah (Islamic law) in those countries till the dominion of the Islamic nation reached the far East and the far West according to what the Prophet (peace be upon him) promised in the Hadith reported by Thawban (may Allah be pleased with him) that is related in Sahih Muslim. When Muslims changed their morals, Allah (Exalted be He) also changed their turn of support, and their enemies started to snatch their resources. Whenever Muslims come back to obeying their Lord, repent to Him, hold steadfast to their religion, He will inevitably restore their dominion, reform their corruption,

grant them victory over their enemies and restore their usurped throne and glory.

It is obligatory on rulers, governors, scholars, the rich, and the poor to come back as fast as they can to Allah (Exalted be He) and adhere to the great morals that He has prescribed and enjoined on His servants. Warning should be given to those with the bad morals that Allah has forbidden. Whenever

the whole community is steadfast on the religion of Islam and help one another in righteousness and piety and give mutual advice to one another to follow these great morals in all their circumstances whether in hardships or ease, in travel or at home, Allah will support them and make them conquer their enemies and grant them the greatest dominion of the earth and restore to them what has been previously taken from them and reform their corruption. Moreover, He will make their enemies fear them and be submissive to them and pay them Jizyah and land tax for fear of them and lest they should conquer them, or to embrace Islam like what had happened with our Salaf.

My advice to whoever reads, hears or is informed of these words is to fear Allah and to feel the incessant presence of Him whenever and wherever he is. I also advise them to keep steadfast to the prescribed morals which Allah has ordained and highly praised those who stick to them in the Glorious Qur'an or those morals which the Prophet (peace upon him) praised in his purified Sunnah. It is obligatory on Muslims to stick to those morals and keep steadfast to them and to give mutual advice for their friends to stick to them whenever and wherever they are. They have to keep away from the evil morals which Allah and His Messenger Muhammad (peace be upon him) dispraise, they also have to advise their friends to abstain from them. This is the meaning of Allah's saying:﴾ The believers, men and women, are Auliyâ’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma‘rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. ﴿This Ayah includes all the great and noble morals.

Then, He (Glorified and Exalted be He) says at its end:﴾ Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿His mercy includes that He will support them and grant them victory over their enemies. It is also of Allah's Mercy that He will safeguard them against the evils of the enemies, help them to stick to those great morals, grant them abundant forms of Rizq (sustenance), send rain down, cause plants to

sprout, and grant them all what they ask for. In addition, His mercy means that He will admit them to Jannah (Paradise) and save them from Hellfire according to His promise (Glorified be He):﴾ Allâh has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of‘Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success. ﴿This is their reward in the Hereafter, and in this life mercy, victory, success and support are theirs. In the Hereafter they will be rewarded with His mercy through causing them to enter Paradise and being saved from Hellfire.

I supplicate to Allah by His Fairest Names to guide us all to adhere to these great morals which He highly lauded, ordained, and praised people who adhere to them, guide all Muslims all over the world, their rulers, and governors in every place of the Islamic land to stick to these great and noble morals, keep us all away from the evil and dispraised morals, bring to existence the causes of the victory of His religion, and spread it all over the world. I supplicate to Him to set right the affairs of all Muslim rulers and peoples everywhere, grant them, especially the rulers of our country, success in doing all what is good, support them, unite them on Taqwa (fearing Allah as He should be feared), cause their victory through adopting Al-Haqq (the Truth), make them supporters of Al-Haqq, grant them comprehensive understanding of His religion, keep them steadfast on it, set right the affairs of their retinue, support them to adopt the right path, and increase their supporters. He is All-Hearer, Ever Near (to all things). May peace and blessings be upon our Prophet Muhammad, his family, Companions, and those who followed them in righteousness!

Questions on the lecture entitled:

Islamic Manners

Q 1:

Many of the seekers of knowledge, who attend classes and lectures, and crowd round the scholars during lectures, do not enjoin what is right and forbid what is wrong. We hope that you will say a few words on this matter.

A: All Muslims are obligated to enjoin what is good and forbid what is evil, as much as they are able to. If this is done sufficiently by some people, the responsibility will be removed from others. But if it is neglected by everyone, the whole society will be sinful.

Every Muslim should therefore exert efforts to fulfill this. And, if there is a place where there is no one enjoining the good and forbidding the evil, it is obligatory to do it there, because the Prophet Muhammad (peace be upon him) said,("Anyone of you who sees something that is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), should change it with their hand; and if they cannot, then with their tongue; and if they cannot, then with their heart; and that is the weakest of Iman (Faith).")(Related by Imam Muslim in his "Sahih [Book of Authentic Hadith]")It is obligatory on Muslims to cooperate in this matter and advise one another of it wherever they are; in mosques, in the street, at home with the family, etc. Allah (Exalted be He) says:(O you who believe! Ward off yourselves and your families against a Fire (Hell))

It is obligatory to cooperate in doing good and to be patient in doing so.

The ruling on joining religious parties

Q 2:

What do you advise preachers to do against the religious innovators? We would like you to direct special advice to the young men who are excited about joining so-called religious parties.

A:

We advise all our brothers to call the people to Allah (Exalted be He) with wisdom and gentle preaching and arguing with the best manner as He asked us to do with all the people and with the innovators if they show their innovation in public whether they are from the Shi`ah (Shi'ites) **or others. Believers have to denounce any innovation in religion as much as they can by using legal ways.**

Bid`ah (innovation in religion) is what people innovate in religion and then attribute to religion even though it is not. Prophet Muhammad (peace be upon him) said, (He who innovates something in our (religious) affair that is not part of it will have it rejected.) **The Prophet (may Allah's Peace and Blessings be upon him) also says:** (Whoever does any act for which there is no sanction on our behalf, it is to be rejected.) **Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief), Murji'ah (a deviant Islamic sect claiming that Faith is restricted to belief not deeds) and Khawarij (separatist group that believes committing a major sin amounts to disbelief) are clear examples of the erroneous groups which were established on the basis of Bid`ah. Likewise, there are the Bid`ahs of celebrating birthday parties and building mosques over graves, and so on. We should advise and direct people to what is good, denounce the Bid`ahs they introduce using legal proofs and educate them with gentle and good manners and clear proofs so that they would accept the truth.**

A Muslim must not belong to innovated parties. We should only belong to Allah's Book and the Sunnah of His Prophet (peace be upon him) and cooperate in this regard with sincerity and truth so as to be part of Allah's Party. Allah (Exalted be He) says at the end of Surah Al-Mujadalah, (Verily, it is the Party of Allâh that will be the successful.) **After mentioning their great traits in His Saying,** (You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)) **...**

Among their great traits are what Allah (Exalted be He) mentionsin Surah Al-Dhariyat whenAllah (Glorified and Exalted be He) says: (Verily, the Muttaqûn (the pious. See V.2:2) will be in the midst of Gardens and Springs (in the Paradise),)(Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers. See V.2:112).)(They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].)(And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.)(And in their properties there was the right of the Sâ'il (the beggar who asks) and the Mahrûm (the poor who does not ask others).) **These are the traits of Allah's Party. They do not side with other than Allah's Book and the Sunnah; they call people to them and follow the way of the Sahabah (Companions of the Prophet) (may Allah be pleased with them) and their followers in proper guidance.**

They advise all parties and societies and ask them to adhere to the Qur'an and Sunnah, using both as a reference to judge any difference. If any matter agrees with the Qur'an and Sunnah, it will be acceptable; otherwise, it is to be rejected.

There is no difference in this regard between the groups of Al-Ikhwan Al-Muslimun (Muslim Brotherhood), Ansar-ul-Sunnah, Al-Jam`iyyah Al-Shar`iyyah, the Tabligh Group **or any other group that relates itself to Islam. In this way, Muslims will be united, their objective will be clear and they will be as one party**

following on the footsteps of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) **who are Allah's Party and supporters and callers to His religion.**

It is not allowed to fanatically adhere to any group or party in a way that contradicts our pure Shari`ah.

Third question:

Please tell us about the most important books in `Aqidah (creed).

A: The most important book in `Aqidah is the Qur'an; it is the most truthful, the greatest and the noblest book. You should adhere to it as much as possible and recite it often. It includes `Aqidah, guidance to goodness and warning against evil. If you read it carefully out of desire to learn and follow its instructions closely, whether in words, deeds or `Aqidah, you will find all goodness in it from the beginning to the end i.e. from Surah Al-Fatihah [Surah (1)] to﴾ Say: "I seek refuge with (Allâh) the Lord of mankind, ﴿If you contemplate this great book and recite it often, you will comprehend the `Aqidah which Allah (Exalted be He) accept from you and from the Mu'mins (believers).

Then, you should read the books of Hadith, such as the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others.

After that, you should read the books of scholars known for knowledge, grace and true `Aqidah, such as the books written by the Shaykh of Islam Ibn Taymiyyah, including "Al-`Aqidah Al-Wasitiyyah", "Al-`Aqidah Al-Tadmuriyyah", "Al-`Aqidah Al-Hamawiyyah", "Minhaj Al-Sunnah" and "Majmu` Al-Fatawa". There is also the book of `Aqidah written by Ibn Abu Zayd Al-Qayrawany and the explanation of Ibn Abul-`Izz for Al-Tahawiyyah `Aqidah, being a useful one.

Moreover, there are useful books written by Ibn Al-Qayyim (may Allah be merciful with him). There is also the book entitled "Fat-h Al-Majid" written by Shaykh `Abdul-Rahman ibn Hasan; and "Al-Tawhid", "Kashf Al-Shubuhat" and "Thalathat Al-Usul" by Imam and Shaykh Muhammad ibn `Abdul-Wahhab. "Kashf Al-Shubuhat" and "Thalathat Al-Usul"

There is also "Al-Durar Al-Saniyyah" that include the Fatwas (legal opinions issued by a qualified Muslim scholar) issued by the scholars of Najd. I advise the beginner knowledge seekers to memorize the Qur'an or as much as they can, and to study the books entitled "Al-Tawhid", "Kashf Al-Shubuhat", "Thalathat Al-Usul" and "Al-`Aqidah Al-Wasitiyyah." They clarify the reality of the three parts of Tawhid and Salafiyyah (the way of the righteous predecessors),

which is the `Aqidah called to by Shaykh and Imam Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him), and which is the `Aqidah adopted by Saudi Arabia. It entails adhering to the Qur'an and the Sunnah, and following the way of the Salaf (righteous predecessors) in `Aqidah and rulings according to the Qur'an, the Sunnah of the Messenger of Allah (peace be upon him), and the way of the Sahabah (Companions of the Prophet) and their followers. Some people call it Wahabiyyah `Aqidah, and think that it is a new `Aqidah contradictory to the Qur'an and the Sunnah. This is not the case; it is the `Aqidah followed by the Salaf of the Ummah (nation) as previously mentioned but our enemies gave it this name to make people hate it and others imitated them out of ignorance.

However, a knowledge seeker should not be deceived by this; they should know the truth from their books, not through the claims of their enemies and those who are ignorant of their `Aqidah. May Allah grant everyone guidance and success!

Fourth question:

Your Eminence has mentioned in your speech that enjoining good and forbidding evil should be observed with leniency and tenderness, yet this does not work out with some people.

Answer:

If you have authority, you should use it in accordance with the requirements of legal rules.

(Part No : 7, Page No: 180)

However, those who do not have authority should observe leniency and tenderness so as to fulfill their duty, for Allah (Exalted be He) says:﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching ﴾He (Glorified be He) also says:﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾In addition to the Prophet's saying (peace be upon him):﴿ There is no leniency in a thing but it adorns it, and the absence of leniency in anything taints it ﴾.

However, if the one who enjoins good or forbids evil assumes any authority such as a commander, president, or a member of the General Presidency (for promotion of virtue and prevention of vice), they should exercise their power on whoever disobeys. Allah (Glorified be He) says:﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴾Accordingly, a wrongdoer should be treated harshly, as well as the disobedient according to the capability along with considering the legal rules imposed by a commander or others amongst the people of authority and power. The man should control his family according to his capability, the same applies to a teacher with his students and a chief with his tribe. As for others who have no authority, they should enjoin good and forbid evil with wisdom, proper manners along with directing towards good and making Du`a' for people to be guided. However, if the aim is not achieved, the issue should be referred to those who are in charge.

Q 5:

It is widely common among people that they may say, before going to sleep, "O guardian angels, wake me up at such-and-such a time."

(Part No : 7, Page No: 181)

A:

This is not permissible, in fact, it is a form of major Shirk (associating others in worship with Allah), because it is beseeching others than Allah (Exalted be He) and asking a favor from the unseen such as the Jinn (creatures created from fire), idols, and the deceased people. Allah (Exalted be He) says,﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾Allah (Glorified be He) also says:﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾Allah (Glorified be He) describes calling upon anyone other than Him, such as the dead, idols, the jinn or the angels, as Shirk. He (Glorified and Exalted be He) says,﴿ ‘And verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression. ﴾Allah (Glorified be He) also says:﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾So, Allah (Exalted be He) calls those who call upon anyone other than Him as Kafir (disbelievers). This applies to all those who call upon anyone other than Allah (Exalted be He), whether it be the dead, idols, jinn or angels; no one is excluded from that except one who is alive, present and able to help, because Allah (Exalted be He) says in the story of Musa (Moses),﴿ The man of his (own) party asked him for help against his foe ﴾Examples of this form of Shirk are to be found in what some people say, such as; "O jinn, seize him" or "O seven (jinn), seize him" or "O jinn of the noon-time, seize him" or "O jinn of such-and-such a valley" or

(Part No : 7, Page No: 182)

"O jinn of such-and-such a land". All this is major Shirk and is calling upon unseen creatures instead of Allah. If a person says, "O angels of Allah, wake me up" or "protect me", this is also major Shirk, and if he says, "O jinn protect me" or "wake me up", this is also major Shirk. We seek refuge with Allah (Exalted be He) from that.

The Muslim must beware of that and must seek help from Allah alone and ask from Him alone, for He is Sufficient and He is Able to do all things. Allah (Glorified and Exalted be He) says,﴿ Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). ﴾Allah (Glorified be He) also says:﴿ And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. ﴾The Prophet (peace be upon him) says,﴿ If you ask of anyone, then ask of Allah, and if you seek help, then seek help from Allah. ﴾

We ask Allah to help us and all the Muslims to understand His religion and to keep us safe from the things that cause His wrath, for He is the All-Hearing, Ever Near.

Q 6:

Does the reward of reciting the Qur'an reach the deceased? What are the wordings of the Hadith in which a person asks the Messenger of Allah (peace be upon him) about his duty towards his parents after their death?

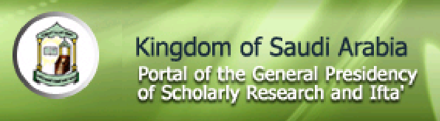
A:

There is no evidence to indicate that reciting the Qur'an on behalf of the deceased is Mustahab (desirable). It is better to abandon such a thing and adhere to the teachings of Shari`ah such as supplicating for the deceased, paying Sadaqah (voluntary charity) or performing Hajj or `Umrah on their behalf,

(Part No : 7, Page No: 183)

settling their debts, or anything else which was confirmed in the purified Shari`ah for this will benefit them.

The Hadith which you are asking about is:﴿ A man approached the Prophet (peace be upon him) asking, "O Messenger of Allah! Is there anything I must do in terms of kindness towards my parents after their death?" The Prophet replied, "Yes, praying and asking forgiveness of Allah on their behalf, fulfilling their promises, respecting their friends, and fostering their ties of kinship." ﴾The Prophet (peace be upon him) also says,﴿ When a son of Adam passes away, he is cut off from his deeds except for three things: Sadaqah Jariyah (ongoing charity), good knowledge that benefits someone, and a good child who makes Du`a' (supplication) for him. ﴾(Related by Muslim in his Sahih (authentic) Book of Hadith).It is also recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that a mantold the Prophet (peace be upon him),﴿ "O Messenger of Allah! My mother has passed away and left no will. I think that if she had been able to speak, she would have given in charity. Will she have a reward if I give charity on her behalf?" The Messenger replied, "Yes." ﴾



Q 7:

Is it permissible for me to kiss my 70 year old cousin on her forehead over her Hijab (veil) or shake hands with her because she is very old?

A:

It is not permissible for you to shake hands or kiss her on her head or anywhere. It is permissible for you to greet her with words only even if she is old, because she is a non-Mahram (not a spouse or an unmarriageable relative). It is also permissible for you to say, "How are you?", "How are your children?", and so on. The Messenger of Allah (peace be upon him) said, ❨ I do not shake hands with women. ❩This includes old and young women. `Aishah (may Allah be pleased with her) said, ❨ By Allah, the hand of the Messenger of Allah (peace be upon him) never touched the hand of any woman. ❩This refers to women who were not his Mahrams. When he accepted women's oaths of allegiance to him, it was by words only.

Q 8:

Would Your Eminence discuss some of the means of adopting Islamic manners.

(Part No : 7, Page No: 184)

A:

The means that lead to adopting Islamic manners are: the frequent recitation of the Qur'an, pondering over its meanings, and striving to attain the characteristics of the righteous Servants of Allah. All this helps in attaining noble morals.

In addition, keeping the company of the righteous and reading the Sahih (authentic) Hadith related from the Prophet (peace be upon him) will help bring about the same impact.

You should also read about the Salah (righteous predecessors) in the Sirah (the Prophet's biography) and Islamic history to see the characteristics of Allah's servants and the pious people, as all this helps in attaining noble morals. It is also recommended to recite the Qur'an frequently and reflect on its meanings attentively and sincerely and adhere to the Sunnah of the Prophet (peace be upon him). May Allah grant us success!

Q 9:

Some fathers do not care to teach their children about Islam. For example, they do not order them to offer Salah (Prayer), recite the Qur'an, or keep the company of the righteous. However, they order them to attend school regularly and they become angry when their children miss a school day. Your Eminence, would you please advise them.

A:

I advise parents to fear Allah (Exalted be He) with regard to those whom they are in charge of. At the age of seven, children should be taught how to offer Salah and their parents should beat them, if they do not offer it at the age of ten. It is authentically reported that the Prophet (peace be upon him) said, (Order your children to offer Salah when they are seven years old, and beat them (if they have neglected it) when reaching ten years old, and separate your male and female children in bed.) It is obligatory upon parents and elderly people

(Part No : 7, Page No: 185)

to take care of those whom they are in charge of and order them to offer Salah, forbid them from doing what Allah (Exalted be He) has prohibited, and oblige them to carry out what Allah obligated as they are a trust with which they have been entrusted. Allah (Glorified be He) says, (O you who believe! Ward off yourselves and your families against a Fire (Hell)) Allah (Glorified and Exalted be He) also says: (And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)].) Allah (Exalted be He) describes His Prophet and Messenger Isma`il (Ishmael, peace be upon him) saying, (And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet.) (And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât and his Lord was pleased with him.) We should obey the command of Allah (Exalted be He) and His Messenger (peace be upon him) and oblige our family to obey Allah (Exalted be He) and His Messenger (peace be upon him) and offer Salah and carry out all the other acts of obedience. We should also prevent them from that which Allah (Exalted be He) prohibited such as abandoning Salah, drinking Khamr (intoxicant), smoking, listening to music, keeping the company of the evil persons, and so on.

We should order them to keep the company of good people. This is the duty of the parents towards those whom they are in charge of, whether males or females, for Allah (Glorified be He) will bring them to account on the Day of Resurrection. Allah (Glorified and Exalted be He) says, (So, by your Lord (O Muhammad صلى الله عليه و سلم), We shall certainly call all of them to account.) (For all that they used to do.)

The Prophet (peace be upon him) said, (All of you are guardians and are responsible for your charges. The Imam (i.e. ruler) is the guardian of his charges and is responsible for them; and a man is the guardian of his family and is responsible for them; and the woman is the guardian of her husband's house and is responsible for it; and the slave is the guardian of his master's belongings and is responsible for them.)

The tenth question:

What is your opinion on a person who recites the Glorious Qur'an but he does not know the rules of recitation, because he did not receive much education? He makes manifest errors where he changes the meaning and he presents the Hadith of 'Aishah (may Allah be pleased with her) as proof in which she said: (Such a person that recites the Qur'an and masters it will be with the noble righteous scribes (in Heaven)...) **?**

(Part No : 7, Page No: 186)

Answer:

He has to exert efforts and keep reciting before those who are more knowledgeable and should not give up recitation, because learning increases his ranks. The mentioned Hadith is proof for him in which the Prophet (peace be upon him) said:(One who is proficient in the Qur'an is associated with the noble, upright, recording angels; and he who falters in it, and finds it difficult for him, will have a double reward.) **(Related by** Muslim). **The meaning of "Yatata`ta`" refers to the lack of knowledge of recitation and his saying: It is difficult for him because of his lack of knowledge, so he has to exert efforts and learn to recite from the knowledgeable people, for it contains great virtue because of the Prophet's saying:**(The best among you (Muslims) are those who learn the Qur'an and teach it.)**(Related by** Al-Bukhari **in his Sahih, Book of authentic Hadiths).So, the best Muslims are those who are the people of the Qur'an; learning, teaching, calling and guiding. The meaning of knowledge and learning is action.**

The best of people are those who learn knowledge, act accordingly and teach it to people. The Prophet (peace be upon him) says:(Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it.)**(Related by** Muslim **in his Sahih).The Prophet (peace be upon him) says:**(the Glorious Qur'an is a proof on your behalf or against you.)**(Related by** Muslim **in his Sahih).It means that it is a proof for you if you act accordingly or evidence against you if you do not act accordingly.**

The eleventh question:

Is it permissible to kiss my sister or for her to kiss me?

Answer:

There is no harm in kissing your sister or her kissing you. Likewise, all your Mahram (unmarriageable female relatives) such as your paternal aunt, maternal aunt, stepfather, mother, niece whom you may kiss on the cheek, nose, forehead or head if they are old. The Prophet (peace be upon him) used to kiss Fatimah when she entered upon him or if he entered upon her and used to take her by hand. When Abu Bakr (may Allah be pleased with him) entered on his daughter `Aishah while she was sick, he used to kiss her on her cheek.

The twelfth question:

What is the ruling on uncovering oneself before the maid?

Answer: She (the maid) has to wear Hijab (head cover to the waist) and you have to lower your gaze. You have to command her to wear Hijab because of Allah's saying (Glorified and Exalted be He): ﴾ Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). ﴿ She has to wear Hijab and cover herself. You must not to be alone with her, because privacy is one of the causes of temptation. It is authentically reported from the Prophet (peace be upon him) that he said: ﴾ No man should be alone with a woman, for the third of them is the devil. ﴿ Do not be alone with her, your sister-in-law, nor the wife of your uncle or other non-Mahram (not a spouse or an unmarriageable relative) because of the mentioned Hadith. There is no harm in exchanging verbal Salam (Islamic greeting of peace) or speech but without privacy or shaking hands.

The morals of the believing men and women

In the name of Allah, the Most Gracious, the Most Merciful; the good end shall be for the pious. May peace and blessings be upon Allah's Slave, the one entrusted with His revelation, our Imam and master, Muhammad ibn `Abdullah, the best of callers to Allah's Path! Peace and blessings be upon his family, Companions, and whoever follows his way and guidance until the Last Day!

I thank Allah (Glorified and Exalted be He) who facilitated this meeting with my brothers and sisters in Islam at Al-Nur Specialized Hospital in Makkah Al-Mukarramah **by the House of Allah. I ask Allah (may He be Praised) to bless our meeting, to reform our hearts and deeds, to grant us proper understanding of His religion and to protect us all from the evils of our souls and our bad deeds.**

I would also like to thank all the staff of this hospital; special thanks are due to the manager for inviting me to this meeting. I ask Allah to bless the efforts made by all and to assist them to do all that pleases Allah and what it takes to make this hospital a success, and to endow good health to both the staff and the patients. I also ask Allah (may He be Praised) to guide us all to what is good and establish us firmly on His religion, and to keep us all safe from the misleading trials.

Brothers and sisters in Islam! I am going to talk to you about "The morals of the believing men and women." In many parts of the Qur'an, Allah (may He be Praised) repeatedly mentioned

the morals of the believing men and women so that they may learn such morals and practice them in order to stick to the Right Path. In this regard, there is no difference between princes, doctors, scholars and the common believing men and women as all are requied to adopt the morals of Iman that Allah prescribed for His Servants and asked them to follow in order to attain happiness in this world and in the Hereafter. Making such morals a reality that Muslims live will be a means of bringing benefit to all in this world and a way to be saved in the Hereafter. In this regard, the most relevant Ayah (Qur'anic verse) is the one in Surah Al-Tawbah which reads, ﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾

He then mentioned their reward in the Hereafter as He said, ﴿ Allâh has promised the believers - men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success. ﴾**So, every Muslim and believer, man and woman, has to contemplate this Ayah and its meanings, think about them carefully and work accordingly so that they will attain the Mercy of Allah in both this life and in the Hereafter and be among the winners of Paradise and dignity on the Day of Resurrection.**

All the believing men and women, Arab and non-Arab,

from among the Jinn and humans, managers, doctors, sellers, nurses and others, if they believe in Allah and in His Messenger, all of them will be included in this Ayah, ﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another ﴾**This means that there is a relationship of loyalty and affiliation between Muslim men with each other and Muslim women with each other; they give mutual advice and enjoin on themselves to do what is right, to be honest and truthful, not to cheat, backbite, give false witness or oppress one another in regards to money or honor. Abiding by good manners will admit the believers to the good reward promised by Allah. The believing men and women should pay much attention to this duty and struggle to apply it so as to be included in this Ayah. So, doctors have to advise people in their work, efficiently carry out their duties towards patients; be conscious of Allah when they treat patients or prescribe medicine for them, as well as in all matters, they should think of benefits for patients. Female doctors also have to do the same, in addition to other hospital staff, including male and female nurses. Allah (may He be Praised) says,** ﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴾﴿ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴾

(Part No : 7, Page No: 191)

Societies will be reformed and guided to the straight path if individuals continue advising their fellow Muslims, carrying out their duties, and not betraying their fellow Muslims in anything. Society has to observe these guidelines in all types of business activities and transactions in accordance to the Prophet's (peace be upon him) saying, "Religion is based on advising one another." It was asked, "For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders and the general Muslims." Jarir ibn `Abdullah Al-Bajaly, **one of the companions (may Allah be pleased with them) said,** I gave the pledge of allegiance to the Prophet (peace be upon him) for the following: to offer prayers perfectly, to pay the Zakat (obligatory charity), and to be give sincere advice to every Muslim.

Allah then mentioned Salah and Zakat. Allah (Glorified be He) says: they perform As-Salât (Iqâmat-as-Salât) and give the Zakât **This means that they enjoin good, forbid evil, perform and abide by Salah as Allah ordained them to perform Salah on due times. Also, every believing man and woman should pay much attention and abide by Salah as Allah ordained, men have to pray in masjids (mosques) while women should pray at home or at the work place with sincerity and humility as Allah says,** Successful indeed are the believers. Those who offer their Salât (prayers) with all solemnity and full submissiveness. **Allah (Glorified and Exalted be He) also says:** Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr). **Allah (Glorified and Exalted be He) also says:** And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Raki'ûn. **Prayer is the pillar of Islam and its greatest pillar after witnessing that none has the right to be worshipped but Allah and Muhammad is the Messenger of Allah.**

(Part No : 7, Page No: 192)

Every believing man and woman should perform prayers completely in tranquility and submission. Believers should cooperate with their families, neighbors and others to continue performing prayers. Also, the believing women should do the same with their families, husbands, brothers, daughters and others to perform prayers and give advice.

Allah (Glorified be He) also says: By Al-'Asr (the time). Verily, man is in loss, Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). **In this way, the believers advise and enjoin one another to do what is right and be patient in doing it, Allah, the All-Mighty says** Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. **The believing men and women should help their brothers and sisters in doing what is good and not to cooperate in transgression and sin such as not performing prayers and not enjoining one another to do good. They should cooperate to obey Allah and His Messenger and help one another in goodness and piety and to forbid sins and transgression.**

Zakat is the money due, Muslims have to cooperate and advise one another to do it. Believers obey Allah and His Messenger in everything. Paying much attention to the Holy Qur'an and contemplating its meanings are the best ways to achieve that and to attain piety, purify hearts, and carry out Allah's and His Servants' duty.

I advise everyone to fear Allah and keep to His religion and advise

(Part No : 7, Page No: 193)

for Allah's sake and His servants, namely to advise the patient and never overlook their rights. They should have their right in full as this is a trust.

I also advise people to pay attention to Allah's right; Salah, Zakat, Sawm (fasting), Hajj, and the like as Allah's right is the greatest. I also advise everyone to advise one another to obey Allah and His Messenger in all conditions; in prosperity and in calamity; in travel and while staying in your country or in another one; on land, air or sea and everywhere. You have to fear Allah, hold yourself to account, stay away from what Allah forbids and protect yourself from committing that which Allah forbids. Allah promised to bestow His Mercy on us for this; as Allah says: Allâh will have His Mercy on them. **This means that whenever they carry out His Right and the rights of His servants, Allah shall grant them Mercy and provide them with more guidance then He shall extend His Mercy and make them enter paradise and save them from hellfire.**

It is also important to study the religion carefully as any believing man or woman has to learn their religion. This is evidence that a person believes in Allah and His Messenger. Prophet Muhammad, peace be upon him, said: "If Allah wants to do good to a person, He makes him comprehend the religion." **The Prophet (may Allah's Peace and Blessings be upon him) also says:** "If anyone travels in search of knowledge, Allah will make it easy for him to have a way to Paradise." **Whenever a servant is truthful with Allah and works in diligence and sincerity, Allah makes everything easy for him and teaches him religion, makes him know what he does not know, and assists him to do what is good. Allah (Glorified be He) says:** And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. **Allah**

(Glorified and Exalted be He) also says: ﴿ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴾ **Allah (Glorified and Exalted be He) also says:** ﴿ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴾

May Allah (Glorified and Exalted be He) guide you and us to useful knowledge and good deeds, purify our hearts and all our deeds and guide us to His Right Path! Verily, Allah is All-Hearer and respondent. May Allah's Peace and Blessings be upon prophet Muhammad, his household, companions and followers with fairness.

(Part No : 7, Page No: 195)

Islamic Ethics

All praise and thanks are due to Allâh, the Lord of the 'Alamîn (mankind, jinn, and all that exists). May Peace and Blessings be upon His servant, Messenger, and Prophet whom Allah entrusted with His revelation, our prophet, Imam and master, Muhammad bin `Abdullah, his companions, household and whoever follows his guidance till the day of resurrection.

I thank Allah (Exalted be He), as He granted me this chance to meet my brothers in this cultural seminar dedicated for enjoining the good and exchange of advice in adhering to the right and Islamic ethics, encouraging every thing that makes us closer to and pleases Allah. May Allah make our meeting blessed, purify our hearts and deeds, and make us comprehend His religion and keep to it. I also thank the head of this cultural seminar in Riyadh for inviting me to attend this meeting. I would also like to thank all the brothers who cooperated to prepare this meeting and I also thank those who came to attend it.

Any one who has good knowledge about religion knows very well that Islam is Allah's religion revealed to prophets through the Holy Books. It is the religion for which the jinn and mankind were created. Allah (Exalted be He) says,﴾ Truly, the religion with Allâh is Islâm. ﴿Allah (Exalted be He) also says﴾ This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. ﴿

(Part No : 7, Page No: 196)

Allah (Glorified and Exalted be He) says,﴾ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. ﴿

The essence of Islam is represented in worshiping Allah (Exalted be He), obeying His commands, keeping away from what He forbids, and believing in every thing He said about the Day of Resurrection, Paradise, Hell, the accounts of the prophets, and so on.

Islam means submission to Allah; to be submissive and humble to Him. So, whoever embraces Islam, submits to it, keeps away from what it forbids, believes in Allah, His messengers, and in every thing that Allah (Exalted be He) and His messenger told, is a real Muslim.

The basis and foundation of Islam is to witness that none has the right to be worshipped but Allah and Muhammad is the Messenger of Allah and to believe in all prophets, messengers, Holy Books, angels and in the day of resurrection and in predestination, whether good or evil. Every Muslim has to submit to Allah's commands and keeps away from what Allah forbids out of sincerity, truthfulness, and love for Allah (Exalted be He).

As is well-known, Islam has five Rukns (pillars): to testify that none has the right to be worshipped but Allah and Muhammad is the Messenger of Allah, performing prayers, giving Zakat, fasting Ramadan, and Hajj for a person who has the ability and all other kinds of worship are related to these five pillars such as enjoining the good, forbidding the evil, filial gratitude to the parents, keeping good relations with kith and kin, and other Commands from Allah and His Messenger. Islam has also six implied pillars called

(Part No : 7, Page No: 197)

the pillars of Iman (faith): believing in Allah as the Only God that has to be worshipped, as the Creator and the Disposer of the universe, and believing in His angels, Books, Messengers, the Day of Resurrection, and in the predestination whether it is good or evil. Any believer has to believe in these explicit and implied foundations and keep to them. After the two ranks of Islam and Iman (faith) comes the rank of Ihsan (to worship Allah as if you were seeing Him, and even if you do not see Him, He certainly sees you) as narrated in the Hadith reported by `Umar Ibn Al-Khattab and Abu Hurayrah (may Allah be pleased with them). They narrated that Gabriel asked Prophet Muhammad (peace be upon him) about Islam, Iman, and Ihsan. In short, he asked about the command that Allah (Exalted be He) commands to do and the prohibition that He forbids. Every believing man and woman has to do their best in worship, be sincere when they work for Allah's sake, keep to the right creed, and to be shy not to let Allah see them doing mischief.

The Islamic ethics in the Holy Book and Sunnah shows this matter and guide to it as Allah (Exalted be He) showed Islamic ethics in His Holy Book. Prophet Muhammad (peace be upon him) also explained them in his pure Sunnah. The believers have to follow the Islamic ethics in their sayings, deeds, worship, and other behaviors. They have to abide by these Islamic ethics that make them closer to Allah (Exalted be He), to His Paradise, and keep them away from the causes of His Wrath and Punishment. Muslims have to contemplate the verses of the Holy Quran, know the positions of praise and dispraise, comprehend the meanings of the Holy verses to extract from them Islamic ethics that they have to follow and keep away from what Allah dispraises. Muslims also have to fear Allah (Exalted be He) in all their deeds, worship, and dealings. They should fear

(Part No : 7, Page No: 198)

Allah anywhere and everywhere. If a Muslim fears Allah in reality, he shall never disobey Him and he shall do his best to worship Him, seek paradise, and keep away from Hell.

We have to beware of what happened in many Muslim countries such as excessive estimation of graves, supplicating at graves, and asking the deceased for help. Some ask them to heal patients, to overcome enemies, and other kinds of worship. There is no doubt that this is Shirk (Polytheism), and taking the occupiers of graves as Gods with Allah (Exalted be He). So, it is a must to avoid that and warn people against it. In His Holy Book, Allah (Exalted be He) tells that this was the religion of the early pagans. Allah (Exalted be He) says,﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴿Allah (Glorified be He) also says:﴾ So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴿﴾ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴿

Here comes the role of Islamic ethics that forbid these deeds, call people to worship none but Allah, keep to his commands apart from what He forbids following the way of His Prophet (peace be upon him) and his Companions (may Allah be pleased with them). I also advise everyone to contemplate the Holy Quran, memorize it all or parts of it as much as possible, read it often at certain times of the day. I also advise them to study the purified Sunnah, to read the Prophet's biography and the life

of the companions, followers to benefit from that and work accordingly. I also advise all my Muslim brothers to comprehend the religion and ask scholars known for their sound creed and conduct about the difficult questions they may face. Muslims have to benefit from scholars and ask them about difficult question seeking to please Allah (Exalted be He) who says﴾ So ask the people of the Reminder, if you do not know. ﴿

Allah (Exalted be He) is the only One who can purify all our hearts and deeds, keep us straight on His Path to act according to the ethics enacted and clarified by the Prophet (peace be upon him). May Allah save us and all Muslims from misleading tests and causes of anger! Allah (Exalted be He) is the only one able to do so. May Allah's Peace be upon prophet Muhammad, his household, and companions!

(Part No : 7, Page No: 200)

The virtue of knowledge and the honor of scholars

In the name of Allah, the Most Gracious, the Most Merciful. The good end shall be for the pious. May Peace and Blessing be upon His slave, prophet whom Allah entrusted with His revelation, our Imam and master, Muhammad bin Abdullah, the best of inviters to Allah's Path, and upon his household, companions, and whoever follows his way and guidance till the Last Day.

This is an abstract on the merit of knowledge and the high status of scholars. Legal proofs from the Holy Book and Sunnah indicate the virtue of seeking and understanding the religious knowledge and the related great good, much reward, good remembrance, and the good end for those whom Allah (Exalted be He) made their intentions good and guided them.

There are many texts in this regard. It is enough to state that Allah (Exalted be He) shows the virtue of knowledge and its seekers by asking them to testify to His Oneness and telling that they are only ones who fear Him in reality. Allah (Exalted be He) says,﴾ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. ﴿

Allah (Exalted be He) asked angels and scholars to bear witness to His Oneness, they are the scholars who know Him and His religion and who fear Him as if they were seeing Him and stand

(Part No : 7, Page No: 201)

away from what He forbids. Allah (Exalted be He) says﴾ It is only those who have knowledge among His slaves that fear Allâh. ﴿It is well-known that every Muslim; believing man and woman, fears Allah (Exalted be He) but only scholars namely the messengers (peace be upon them), followed by different ranks of scholars fear Allah (Exalted be He) in an absolute manner.

Scholars are the heirs of the prophets. The true, real, and perfect fear of Allah (Exalted be He) is known and practiced by the scholars who know very well His Names, Attributes, and His Right to fear Him completely. The prophets (peace be upon them) are the first people in this regard and then the scholars on different ranks in knowing about Allah (Exalted be He) and His religion. Scholars and students have to take care of that, fear Allah, and be aware of Him in all matters; acquiring knowledge, applying and spreading this knowledge, and in all Allah's rights and that of His servants.

It is authentically reportedin the Two Sahihs of Al-Bukhari and Muslimfrom Mu`awiyah (my Allah be pleased with him) that the Prophet (may Allah's Peace and Blessings be upon him) says:﴾ "If Allah wants to do good to a person, He makes him comprehend the religion." ﴿This great Hadith has other proofs narrated by several companions (may Allah be pleased with them). It indicates that the proofs of goodness and happiness are represented in comprehending Allah's religion. Every sincere student in any university, scientific institute, and so on, is only seeking to comprehend knowledge.

(Part No : 7, Page No: 202)

May Allah guide them and achieve their goals.

Whoever turns away from comprehending the religion is the one whom Allah (Exalted be He) does not want to bestow goodness on. There is no might or strength but in Allah.

It is reported byby Al-Bukhari and Muslimfrom Abu Musa (may Allah be pleased with him) that the Prophet (peace be upon him) said,﴾ "The example of guidance and knowledge with which Allah has sent me is like a rain falling on the earth; some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. Another was hard but held the rain water and Allah benefited the people with it and they used it for drinking themselves and their animals, and for irrigation. A third soil was barren that could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophet) and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)" ﴿

There are two categories of scholars who are guided to have this knowledge: Those who are guided to knowledge and comprehend knowledge and extract rules from it till they become jurists who memorize knowledge and impart it to people. So they are teachers, readers, inviters to Allah (Exalted be He), teachers of knowledge, and are involved in other ways of education and comprehension.

The second category is the one that keeps and imparts it to those who understand and extract rules from it. So both categories are greatly rewarded and greatly benefiting the nation. However, most people are like barren land which could neither hold water nor bring forth

(Part No : 7, Page No: 203)

vegetation, as they kept away and did not care about attaining knowledge.

Scholars and students play a great role in religious knowledge. They are on the right path as Allah (Exalted be He) guided them to make their intention sincere and truthful in their request. It is a pleasure for religious scholars to comprehend Allah's religion and contemplate what Prophet Muhammad (peace be upon him) revealed of guidance and knowledge and compete in this regard patiently and with perseverance. Knowledge can not be attained through comfort. It is a must to exert effort patiently. Imam Muslim (may Allah forgive him) in his Sahih, in the chapter of prayer times, mentioned some chains of narrations that quote the saying of Yahia bin Abi Kathir (may Allah forgive him), who said, 'Knowledge shall not be attained without exhausting one's body.' He means that attaining knowledge and comprehension in religion requires patience, persistence, care, time saving, and sincerity to and supplicating Allah (may He be Praised).

The scientific establishments where knowledge is taught and masjids (mosques) in which religious and scientific seminars are held have great benefits as they are prepared to benefit the people and solve their problems. The persons who graduate from them are expected to have great good, great benefits, and public benefit. So any one whom Allah (Exalted be He) endowed with knowledge should not keep away from benefiting people. He should teach and remind them of Allah (Exalted be He), His right, and the rights of His servants through teaching, judging, sermons, reminding, or studying with colleagues and brothers in public and private meetings. Scholars have to

(Part No : 7, Page No: 204)

share in spreading knowledge via the mass media in order to attain great benefit and impart knowledge to whoever Allah (Exalted be He) wills all over the world. That would have great good and public benefit for Muslims in this age and in every age yet we need it specifically in this age, because of the lack of knowledge and the great number of people who invite to falsehood.

Therefore, any one who is endowed with knowledge has to endure it patiently while teaching people in judging, teaching, inviting to Allah, or in other Muslim affairs so that they would attain great benefits and avail of seeking knowledge.

A scholar should seek knowledge to remove ignorance and gain benefits and come closer to His Lord to please Him with sure knowledge to benefit the people, taking them from darkness to light, deciding their problems, making terms of peace among them, teaching the ignorant among them, guiding those who are astray, enjoining the good and forbidding the evil, and so on. Therefore, the duty of students of knowledge includes many things. It is not limited to certain ways, especially on the part of judges. If Allah (Exalted be He) guides the judge and makes him patient, his job will include many things. The judge is considered a scholar, a teacher, an inviter to Allah, a reformist, and so on.

(Part No : 7, Page No: 205)

He should prepare himself to bear hardships in the cause of Allah (Exalted be He) and make His will high as our good ancestors and Imams were (may Allah forgive them all). They benefited people as much as they could. I advise scholars, students, and every Muslim man and woman to be patient in this regard and to continue their efforts in spending their time and studying more with one another in what they find difficult till they have ample knowledge. That is to attain the good for them and for the Muslims. They should also pay much attention to make their intention good and sincerely devoted to Allah (Exalted be He) in every thing that benefits people.

If the scholars who fear Allah (Exalted be He) judge between people and educate them, people's problems will be solved and justice will prevail. It is known that through judging Allah (Exalted be He) entails great rewards and high ranks for those whom Allah makes their intentions good, grants useful knowledge, and intends the good for Muslims. Judgment is a serious matter and our ancestors feared it, yet conditions vary and times differ. Today, people are in dire need for scholars who judge between people with sure knowledge and who fear Allah (Exalted be He). So those who are qualified and endowed with knowledge should not refuse to be judges, for people need them greatly. They have to accept to judge and prepare themselves to work with their knowledge and carry out

(Part No : 7, Page No: 206)

what is required of them to benefit people with knowledge and ask the Lord to guide and assist them but when they see that they are unable to do so, they can apologize and resign. However, they should not do so at once. The people of faith and knowledge who are able to benefit others should not open this door; they should have determination, a good intention, and firm desire to benefit Muslims and solve the problems they face. So the ignorant people would not be able to seize this post. When the people of knowledge disappear, the ignorant people will take over. No doubt that in any case, people should have judges who solve their problems, and judge between them justly. If the right people are not assigned this role, others will hold it, so the people of knowledge and every one who fears Allah have to appreciate that, seek his reward with Allah (Exalted be He), be patient, and ask Allah for reward. Prophet Muhammad (peace be upon him) said, ❨Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.❩Reported by Al-Bukhary and Muslim in their Sahihfrom `Abdullah Ibn `Amr Ibn Al-`As (May Allah be pleased with them).

In this way, the people of knowledge and faith know the seriousness of this matter and the bad end if we

lose scholars or if they resign and leave their place to others.

(Part No : 7, Page No: 207)

It is well-known that if a scholar; a judge or others, make Ijtihad (striving and self-exertion) and come to the right conclusion, he has two rewards and if he makes mistakes, he shall only have one reward as indicated by the Prophet's (peace be upon him) authentic Hadih. So, one will be safe if he seeks truth sincerely and attains what is right. Fear and great seriousness would arise, if one undertakes judgment or Fatwa while he is ignorant or judges with injustice as in the Hadith from Buraydah (May Allah, be pleased with him) that Prophet Muhammad (peace be upon him) said,❪ There are three types of judges; only one will go to Paradise and the other two will be consigned to Hell. The first one is a man who knows what is right and gives judgment accordingly, so he will go to Paradise. The second is a man who knows what is right but judges unjustly, and he will go to Hell. The last one judges between people ignorantly, so he will go to Hell. ❫Reported by Abu Dawud, Al-Tirmidhy, Al-Nasa'y, Ibn Majah, and Al-Hakim who classified it as authentic.

The one who seeks what is right and does his best to work accordingly to benefit Muslims shall have one or two rewards as told previously by Prophet Muhammad (peace be upon him).

I advise all my Muslim brothers in general and scholars and knowledge seekers in particular and myself to fear Allah (Glorified and Exalted be He) in all matters and practice the knowledge out of obedience to Allah; to abide by His Commands and keep away from His prohibitions. Knowledge seekers are good examples for others in all cases; in judgment, conduct, at homes, in meeting with people, in their cars, planes, and so on. They are good examples in what is good and they have to feel that Allah (Exalted be He) is watching them. They should abide by what Allah (Glorified and Exalted be He) taught them and invite people to good by their words and deeds so that people would distinguish them from others and know them by their knowledge, virtue, good guidance,

(Part No : 7, Page No: 208)

and following the way that Prophet Muhammad (peace be upon him), and his noble companions (may Allah be pleased with them) adopted humbly and free from arrogance.

Scholars and others face serious danger. Some may desire to be seen by people, others are arrogant, and so on. They have to fear Allah, work in sincerity for His sake, know that Allah (Exalted be He) sees them in all matters, be humble with Allah's servants and not to be arrogant with them because of the knowledge that Allah provided him with and deprived the others of. They have to thank Allah (Exalted be He) humbly and be free from arrogance. It is a means of thanking Allah to spread knowledge in mosques and other places.

The judge addresses people, if they need him to do so, teaches knowledge seekers, invites to Allah, enjoins the good and forbids the wrong, does his best to reform Muslims conditions, communicate with those in charge and report to them what he thinks would be advisable to them. So he always works for the benefit of the Muslims; for every thing that proves his innocence and raises the status of Muslims and Islam.

I also advise all my brothers, namely, scholars and knowledge seekers to pay attention to the Holy Qur'an. Indeed, it is the greatest and noblest book. It contains the best and most useful of knowledge. It is known that it is the best support after Allah (Glorified and Exalted be He) to help in comprehending religion, contemplating it, and fearing Allah (Glorified and Exalted be He). It also assists to follow good people. I advise myself and all to contemplate, think of, and read this Book day and night.

(Part No : 7, Page No: 209)

Everyone should resort to it in judgment in every thing and read the interpretations of the Holy Qur'an to know about any difficult thing. It is the best support to understand Allah's Book (Glorified and Exalted be He) as this book is the best and most truthful book. Allah (Glorified and Exalted be He) says,❪ Verily, this Qur'ân guides to that which is most just and right ❫

Allah (Glorified and Exalted be He) says,❪ And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims). ❫Allah (Glorified and Exalted be He) says❪ Say: "It is for those who believe, a guide and a healing." ❫Allah (Glorified and Exalted be He) says,❪ We have neglected nothing in the Book ❫It is apt for the believing men and women in general and scholars in particular to take great care of the Holy Qur'an, to hold fast to it, and to do their best to contemplate it, work according to it, and consult the scholars about anything that is difficult. Allah (Glorified and Exalted be He) says,❪ (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember. ❫Allah (Glorified and Exalted be He) says,❪ Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)? ❫

They have to pay much attention to the Prophet's Sunnah. They should memorize it as much as they can and study it especially the issues that are relevant to the creed and the duties of

(Part No : 7, Page No: 210)

Mukallaf (person meeting the conditions to be held legally accountable for their actions), as they urgently need much attention. Allah (Glorified be He) says,❪ Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. ❫There is no way to follow Prophet Muhammad (peace be upon him), but through studying his Sunnah

and paying much attention to it along with Allah's Holy Book (Glorified and Exalted be He).

I also advise scholars and knowledge seekers to pay much attention to Hadith books. They should read them much, teach and study them, especially the two Sahih books then the sixth books, Al-Muwatta' of Imam Malik, Musnad of Al-Imam Ahmad, and Sunan Al-Darimy and so on, (May Allah reward their compilers the best).

Then, they should study the books of the scholars who are known for their right creed, abundance of religious knowledge including Sheikh Al-Islam Ibn Taymiyyah and his two knowledgeable students Ibn Al-Qayyim And Al-Hafiz Ibn Kathir (May Allah for give them all), as they excelled in this regard and spread much knowledge among Muslims and showed people the creed Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

The most important book compiled by Sheikh Al-Islam Ibn Taymiyyah (may Allah forgive him) is Minhaj Al-Sunnah and Fatawa collection (Majmu' Al-Fatawa), Mutabaqat Sareeh Al-Ma`qul Li sahih Al-Mamqul, Al-Jawab Al-sahih `ala man baddal deen al-Maseeh, and other useful books indicating the right creed and true judgments.

These books also refute the claims of the enemies of Islam. Among the best books of Ibn Al-Qayyim (may Allah forgive him) Al-Turuq Al-Hukmiya, A`lam Al-Muwaqi`een, and Zad Al-Mi`ad. These books have great benefits, especially for judges and Muftis (Islamic scholar qualified to issue legal opinions).

This is in addition to the Fatawa of the leaders of Da`wah like Al-Durar Al-Saniyah in which many useful essays and answers of Shaykh Al-Islam Muhammad Ibn `Abdul-Wahhab, his students and followers (may Allah forgive them all) were collected. Similarly, the Fatawa of our Shaykh and well-known Shaykh Muhammad Ibn Ibrahim Al Al-Shaykh (may Allah forgive him). They include great knowledge and much benefit. I advise people to read these books after Allah's book and His Prophet's Sunnah (peace be upon him). They contain great knowledge and assistance for every good like similar useful books that pay much attention to evidence such as Al-Mughni, Sharh Al-Muhazab, Al-Muhalla, and other books that pay much attention to evidences and impart the views of scholars. They are very important to scholars, knowledge seekers, judges, and others. I ask Allah with His Divine Names and Higher Attributes to guide us and all Muslims to useful knowledge and good deeds. May Allah grant us all good intention, patience, and comprehension of religion to be rewarded with the good end in this life and in the Hereafter. Allah (Glorified and Exalted be He) is Most Generous. May Allah (Glorified and Exalted be He) guide those in charge of us and all those in charge of Muslims, make their advisors good, assist them to do every thing good, use them to make the right overcome, forsake falsehood, and assist them

to judge with Allah's Book and His Prophet's Sunnah in every thing. May Allah keep us and all Muslims from our evil and bad deeds! Allah is All- Hearer, Near (to all by His Knowledge). May Allah's Peace be upon Prophet Muhammad, his household, and companions!

(Part No : 7, Page No: 213)

Responsibilities of the Seekers of Knowledge

All praise is due to Allah. We praise Allah, seek His Help, ask Him for forgiveness, and seek refuge with Allah from the evil of ourselves and the wickedness of our misdeeds. Whoever Allah guides, none can mislead, and whoever Allah leaves astray, none can guide. I testify that there is no deity but Allah Alone, with no partner or associate, and I testify that Muhammad is His Servant and Messenger. Peace and blessings be upon him, his family and Companions, and those who rightly follow him.

﴾ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ﴿

﴾ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you. ﴿

﴾ O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. ﴿﴾ He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). ﴿

My brothers in Islam and honorable sons, I thank Allah (Glorified and Exalted be He) for allowing me to attend this meeting and ask Him (Glorified be He) to

(Part No : 7, Page No: 214)

make it a blessed meeting, benefit us all from it, correct our deeds and hearts, and to guide us all to the Right Path. Allah's Blessings are countless and His Favor is endless, as He is the Giver of every blessing. Allah (may He be Praised) says:﴾ And whatever of blessings and good things you have, it is from Allâh. ﴿Allah (Glorified and Exalted be He) also says:﴾ and if you count the Blessings of Allâh, never will you be able to count them. ﴿We thank Allah (Glorified be He) and ask Him to bestow more of His Favor upon us, you, and all Muslims everywhere.

Dear brothers in Islam and dear sons, you have heard the title of this talk: "The Responsibility of the Seekers of Knowledge towards Society." This is an important matter, as the responsibility of the seekers of knowledge is great, and it varies according to the amount of knowledge, the need of people for it, and their ability and capacity.

The seekers of knowledge have a responsibility towards themselves; to prepare themselves for education, Da`wah (calling to Islam), and fulfillment of obligations. As to knowledge, they must pay attention it, comprehend the Din (religion of Islam), review the Shar`y (Islamic legal) proofs, and dedicate attention to them. Seekers of knowledge need to have a vast stock of Shar`y proofs and knowledge of the scholars' opinions, their points of difference, and the preponderant views on controversial issues, supported by evidence from Allah's Book and the Sunnah of the Messenger of Allah (peace be upon him), without Taqlid (strictly following a specific School of Jurisprudence). Taqlid is something anyone can do, it does not take scholarship. Imam Abu `Umar ibn `Abdul-Bar, the well-known scholar and the author of: "Al-Tamhid" and other books, said,

(Part No : 7, Page No: 215)

"There is Ijma` (consensus of scholars) that those who adhere to Taqlid are not considered as being scholars."

Seekers of knowledge have a big supposed responsibility. They have to pay attention to the juristic proofs and struggle to learn the relevant evidence on the issues and rulings from the Qur'an and the Purified Sunnah; and be conversant with the founded principles. They should rely on clear evidence closely related to scholarly views. This knowledge of scholarly views will help them to understand the proofs, extract rulings, and distinguish between the preponderant and the unlikely opinions.

They also have a responsibility to be sincere to Allah (Glorified be He) and always mindful of Him. Their sought-after goal must be to please Allah (Glorified and Exalted be He), to discharge their obligations and to benefit people without seeking worldly gain or reward. These are only the pursuits of the hypocrites and their like. Their aim should not be Riya' (showing-off) or reputation, but to benefit Allah's Servants and please Allah above all. They should be sure of the evidence on which they base their words, actions and Fatwa (legal opinion issued by a qualified Muslim scholar). It is not permissible for them to be lax, because people follow their examples in their behavior and actions. If they are teachers, their students will imitate them; if they are Muftis (Islamic scholars qualified to issue legal opinions), the people will act upon their Fatwas; if they are Du`ah (callers to Islam), the matter will be very serious; and if they are judges, the matter will be even more serious.

It is obligatory on seekers of knowledge to have a position that is well pleasing to their Lord; a position that is characterized by sincerity to Allah, true pursuit of His Pleasure, and unlimited care to learn the Shar'y evidence, and search after them until they find them.

(Part No : 7, Page No: 216)

In this way, the world will be open to them and they will be able to issue Fatwa, invite people to Islam, and teach people, and enjoin the good and forbid the wrong with insight. As Allah (Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴿Insight here has been interpreted as knowledge.

Those who do not have insight cannot be considered among the people of knowledge and they do not benefit the people by their Da'wah or other matters related to the Din; I mean with real fruitful benefits. Although they may benefit people with the advice that they give, an issue that they have learned, or by providing a material benefit. The real benefit from the seekers of knowledge is conditional upon their truthfulness, sincerity, amount of knowledge, depth of understanding, and their patience and perseverance.

Another important issue is the responsibility of seekers of knowledge to convey their knowledge and teach people, as the scholars are the heirs and successors of the Messengers. The Messengers enjoyed a high rank; they were the leaders who guided Ummah (nation based on one creed), and they were the reasons for its happiness and success. The scholars took over this duty after the Messengers and assumed their role in conveying the Message and teaching. The Seal of the Messengers was Muhammad (peace be upon him), and so it only remains now for the scholars to convey and explain the Shari'ah that Muhammad (peace be upon him) brought and to spread it among people. But this is only confined to those scholars whom Allah has qualified for this role. They are callers to good and leader to the people through their words, deeds, and their outward and inner behavior.

Their duty is serious and they are exposed to great danger. They are responsible for the Ummah, and

(Part No : 7, Page No: 217)

it is in great need of receiving the Message and having it clarified by all possible ways.

There are many ways available nowadays, including written, verbal, and visual media, which all have enormous effect on misguidance or guidance of people, as do the Khutbahs (sermons) on Fridays, 'Eid (feast day), occasions, seminars, various festivals. They can all have a serious effect, as can independent articles, books, and letters.

All praise be to Allah, there are many easy ways that can be utilized today, but the problem is that the students are weak, inactive, avoiding, and negligent; this is the great calamity. Allah (Glorified and Exalted be He) says:﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿There is no one in the world whose speech is better than theirs; at their head are the noble Messengers and Prophets (peace be upon them all) and then scholars after them.

The more they have of the knowledge, Taqwa (fearing Allah as He should be feared), awe, and sincerity to Allah (may He be Praised), the greater is the benefit, and the more perfect is their conveyance of the Message from Allah and His Messenger. The weaker is the Taqwa, knowledge, fear of Allah, or preoccupation with worldly concerns and desires, the less is the knowledge attained and the good achieved. Allah (Glorified and Exalted be He) says:﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿Allah (may He be Praised) explains that the mission of Prophet Muhammad (peace be upon him) was Da'wah to Allah with insight and sure knowledge.

(Part No : 7, Page No: 218)

Allah commanded the Prophet (peace be upon him) to inform this to the people, telling him what means: Say O Messenger to the people:﴾ This is my way ﴿i.e. the way I follow, the Shari'ah; this way of my speaking and acting is my path, my Manhaj (methodology) and way to Allah.

It is obligatory on scholars to follow the way of Prophet Muhammad (peace and blessings be upon him), which is Da'wah to Allah with insight and sure knowledge, as that was his way and that of his followers. A Servant cannot be considered as a true follower of the Prophet unless they follow his way completely. If anyone invites people to Islam with sure knowledge and insight, refutes Shirk (associating others with Allah in His Divinity or worship), abides by the truth, they will be considered as a follower of the Prophet (peace be upon him). This is why Allah afterwards says:﴾ And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿A Da'y (caller to Islam) who is truthful in their Da'wah is someone who follows the Messenger with insight and sure knowledge and does not lie or speak about Allah (Exalted be He) without knowledge or describe Him with qualities that do not become Him (may He be Praised). They describe Allah with His Perfect Attributes, show that He is unlike any of His Creation, and testify sincerely to Tawhid (belief in the Oneness of Allah/ monotheism), and refute Shirk and those who practice it.

It is obligatory on a Da'y to be a sincere believer in Tawhid, abide by Allah's Shari'ah, and not compare Allah

to His Creation, but to describe Him (may He be Praised) with the Attributes that He and His Prophet (peace be upon him) attributed to Him. They should declare Him to be far exalted above any imperfection or inability, and confirm the Divine Names and Lofty Attributes that He (Glorified and Exalted be He) mentioned in His Glorious Book or reported through the Sunnah of His Truth-Telling Prophet

(peace be upon him) in a way that befits His Majesty, without Tamthil (likening Allah's Attributes to those of His Creation), and exalting Him far above everything without Ta`til (denial of Allah's Attributes).

True Servants fully confirm all Allah's Names and Attributes, without Tamthil or Tashbih (comparison), and declare Him to be non-comparable to any of His creatures in all His Attributes without any Ta`til.

They describe Allah with the Divine Names and Attributes mentioned in the Book and the authentic Sunnah, without Tahrif (distortion of the meaning), Ta`til, Takyif (questioning Allah's Attributes), Tamthil, or any addition or deletion. These are the true followers of the Messengers, not the Mubtadi` (those who introduce innovations in religion). They follow the upright Manhaj that was pursued by the Messengers and their followers in righteousness, at the head of whom was Prophet Muhammad (peace be upon him), his Sahabah (Companions, may Allah be pleased with them), and their followers in righteousness, at the head of whom were the well-known Imams (initiators of the Schools of Jurisprudence) after the Sahabah, such as Imam Malik ibn Anas, Imam Muhammad ibn Idris Al-Shafi`y, Imam Abu Hanifah Al-Nu`man ibn Thabit, Imam Ahmad ibn Muhammad ibn Hanbal, Imam Al-Awza`y, Imam Sufyan Al-Thawry, Imam Ishaq ibn Rahawyah, and other the Imams of knowledge and guidance who followed the upright course of confirming the Names and Attributes of Allah and describing Allah as being unlike His Creatures.

Students of knowledge should be very careful not to conceal anything that they learn; they should be careful to explain the truth and answer back the opponents of Islam. They should not show laxity or seclude themselves; they should always be conspicuous in public, as much far as they can, so whenever the opponents of Islam appear, casting doubts and claims, they step forward to refute them in writing or in speaking, or by other means.

They should not be indifferent or simply view it as other people's responsibility, but rather say, "I am the one to do it." They should deal with issues themselves, even if there are other Imams, for fear that the issue would be neglected. They are always ready and do not seclude themselves. They appear at the appropriate moment to defend Al-Haqq (the Truth) and answer the opponents of Islam in writing or others means, such as through the radio, newspapers, television, or other possible ways. They should not conceal their knowledge, instead they should write, give Khutbahs and talks, and reply to the Mubtadi` and other opponents of Islam, with the strength that Allah gave them, according to their knowledge and the means that Allah provides. Allah (Exalted be He) says:﴾ Verily, those who conceal the clear proofs, evidence and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers. ﴿﴾ Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful. ﴿

We should pause to contemplate these two great Ayahs (Qur'anic verses). Allah warns us against concealing knowledge, and threatens and curses anyone who does so. He then shows that there is no escape from this threat and this curse, except through Tawbah (repentance to Allah) for past negligence and sins, correction of the wrong that can be corrected in and by oneself, and declaring the knowledge they have concealed for worldly gain or as a false interpretation. When guidance is given, no Tawbah shall be accepted except by this declaration, and no deliverance secured except by this Tawbah which comprises regret for any past negligence

or sins that were committed, and the sin to be avoided through fear of Allah (Glorified and Exalted be He) and His Punishment.

The third condition is that there should be a true determination never to do it again. This should be declared along with correction, otherwise they may repent and people may not know that they have repented. But when they make it known to people, they will have acquitted their responsibility and their Tawbah will be valid. There is another duty on the part of the students of knowledge first before Allah (Glorified and Exalted be He), and then before their bothers, colleagues, and society; that they must be mindful and fearful of Allah in all their actions. As soon as they learn anything, they should hasten and apply it at once; they should not be lax, but must put into practice what they learn. Learning is a must and practicing what we learn is also a must. The seekers of knowledge call themselves to account for their actions all the time, and exert their best to apply Allah's Rulings to themselves. They regard the Wajib (obligatory) as obligatory for them to do and the Mustahab (desirable) as desirable for them to do, to be a living example of the knowledge they have in their morals, deeds, life, studying circles, sermons, travels, and residence, on land, sea or air; in fact everywhere. This is important not only for themselves, but to others, such as their brothers, colleagues, and students, to impart their knowledge to them through words and actions. This was the way of our Prophet's Da`wah; perfect preaching through words and actions. His life was the best of all lives, his words were the best after those of Allah (Glorified and Exalted be He), and his manners were the best of all manners. Allah (Glorified and Exalted be He) says:﴾ And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character. ﴿His manners were those of the Qur'an, as `Aishah (may Allah be pleased with her) described him. The Prophet (peace be upon him) complied with the Qur'anic commands and prohibitions, practiced the

morals it preaches, and took warning from its parables, great stories, and he (peace be upon him) invited the people to the same.

(Part No : 7, Page No: 222)

The scholars have to emulate Prophet Muhammad (peace be upon him) in his great morals and be faithful to Allah in their words and deeds. They have to convey Allah's Commands and Prohibitions, and enjoin the good and forbid the evil as far as they can. They should also advise the rulers and guide them. Similarly, they should also advise their families, neighbors, the rest of their society, and all people by all possible means, as far as they can. It is not permissible for them to be lax in these matters, especially in our time, due to the lack of scholars, and the spread of evil, depravity, and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) all over the world, in Islamic countries and others.

Every one endowed with insight can discern the great evils spread in this time through the radio, television, newspapers, and books that invite people to the Fire.

These diverse armies that are inviting people to the Fire need to be resisted by equally powerful armies; in fact they need to be stronger than the armies that are driven by the enemies of Islam. All these various dangerous means are driven and spread by the enemies of Islam against Muslims and non-Muslims, to destroy and lead them to the Fire. They aim to draw them into their hateful way of life and bad morals, so that they together become the dwellers of the Fire, because this is what their leader wants. Allah (Glorified and Exalted be He) says:﴾ Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. ﴿

(Part No : 7, Page No: 223)

So the seekers of knowledge should not withdraw, saying, "I refer all matters to Allah," no, they have duties to perform, for they must convey the Message, explain it and invite people to it. Our Lord (Exalted be He) says:﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿And Allah (Glorified and Exalted be He) says:﴾ but invite them to your Lord ﴿Allah (may He be Praised) commanded the Messenger (peace be upon him) to invite people to His Way. This command is addressed to us all, and not only to Prophet Muhammad (peace be upon him). Any command addressed to the Prophet (peace be upon him), is not only for him, but for all of us and for all the scholars, except when it is specified by evidence that it was confined to him alone.

O Servant of Allah! You should shun laziness and seclusion. You have to convey Allah's Command to His Servants. You also have to advise those that you can, anywhere you can. You should advise the leader, scholar, judge, and authorities in your village, town, tribe, and everywhere you can; you should contact people in a good manner and advise and direct them to the good in the best ways. Cooperate with them in righteousness and piety through sermons and reminders, using good words, gently and not aggressively.

You should also cooperate with the leaders of the country and ministers in discharging their responsibilities, and with judges, Du'ah, and with all your brothers in Islam.

This is the way that the seekers of knowledge must act, according to the saying of the Prophet (peace be upon him),

(Part No : 7, Page No: 224)

﴾ "The Din is sincerity." They said, "To whom, O Messenger of Allah?" He (peace be upon him) answered, "To Allah, His Book, His Messenger, and the Imams (leaders) of Muslims and their common people." ﴿(Related by Muslim in his "Sahih [Book of Authentic Hadith]")It is also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)on the authority of Jarir ibn 'Abdullah Al-Bajaly (may Allah be pleased with him) who said,﴾ "I gave the pledge of allegiance to the Messenger of Allah (peace be upon him) to perform Salah (Prayer), pay Zakah (obligatory charity), and be sincere to every Muslim." ﴿

The Prophet (peace be upon him) also said,﴾ "May Allah give splendor and bliss to a person who hears something from us (i.e. the Prophet) and conveys it exactly as they have heard it. Maybe the recipient will understand it better than the one who heard it." ﴿According to another narration,﴾ "Maybe the bearer of knowledge is not versed in it." ﴿And in another narration,﴾ "Maybe the bearer of knowledge conveys it to one who is more knowledgeable than they are." ﴿It is reported that the Prophet (peace be upon him) said in a Khutbah,﴾ "Let those present inform those who are absent; maybe the recipient will understand it better than the one who heard it." ﴿People will remain good as long as they cooperate with one another in righteousness and piety - with their kings, Emirs, judges, Du'ah, and with all Muslims - but must take good care to do it kindly, gently, and wisely. It is narrated in the Sahih that the Messenger of Allah (peace be upon him) said,﴾ "Anyone who is deprived of kindness is deprived of all good." ﴿(Related the Sahihon the authority of Jarir ibn 'Abdullah and 'Aishah [may Allah be pleased with them both])

According to another narration on the authority of 'Aishah (may Allah be pleased with her) in a Hadith Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), the Prophet (peace be upon him) is reported to say,﴾ "Allah is Kind and loves kindness, and He grants (reward) for kindness what He does not grant for hardness and what He does not grant for anything else." ﴿The Messenger (peace be upon him) is reported to sayin the Sahih,﴾ "Kindness does not become a part of anything without adorning it, and is not withdrawn from anything without marring it." ﴿

It is enough in this regard to quote Allah’s Saying:

(Part No : 7, Page No: 225)

﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾Allah (Glorified and Exalted be He) says:﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾In the story of Musa (Moses, peace be upon him) and Harun (Aaron, peace be upon him), when Allah sent them to Firawn (Pharoah), He (may He be Praised) instructed them saying:﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾

I ask Allah, by His Divine Names and Attributes, to guide us, you, and all Muslims to what pleases Him, and to guide us all to His Straight Path. May He provide us all with beneficial knowledge and help us act upon it and follow the proprieties of the Sharī‘ah and the great morals that Allah praised His Prophet (peace be upon him) for having. Let us remember the Prophet’s words:﴿ “Anyone who pursues a path seeking knowledge, Allah will thereby make easy for them a path to Paradise.” ﴾Seeking knowledge and comprehension of the Din are both great matters. We should also remember the Messenger’ words:﴿ “If Allah wants good for a person, He makes them comprehend the Din.” ﴾(Related by the Two Shaykhs, i.e. Al-Bukhari and Muslim,from the Hadith narrated on the authority of Mu‘awiyah [may Allah be pleased with him]) This great Hadith guides us to understand that comprehension of the Din is a sign indicative of Allah wanting good for a Servant, while those who do not comprehend the Din are forsaken and Allah does not want good for them. There is no might or power except with Allah! May Allah (Glorified be He) guide us all to what pleases Him and make us die as Muslims.

(Part No : 7, Page No: 226)

May Allah reform all the conditions of the Muslims everywhere, make those in charge of them the best of them, correct their leaders, increase the number of Du‘ah to guidance, bless them all and everywhere with comprehension of the Din and to abide by the Sunnah of Prophet Muhammad (peace be upon him). And Allah knows best! May Allah’s Peace and Blessings be upon Prophet Muhammad!

Questions

Q I:

One of the common sayings among students, especially in colleges and scientific institutions is: knowledge has faded and the scholars have died. Also that there is no one who studies in educational institutions except for the purpose of having certificates and worldly matters; how can we answer this? What is the ruling when a person who combines the intention of seeking worldly matters and certificates with the intention of seeking knowledge to benefit himself and his community?

A: These sayings are not correct and such speech and the like should not be said and whoever says: No good people exist, he will be the worst of them.

But we should encourage people to seek knowledge, free themselves from all occupation for its sake, be patient and persistent, and have good ideas about knowledge seekers except those who are known to have corrupted thoughts. When Mu`adh was about to die - as said - he advised those who were around him to seek knowledge saying: "Knowledge and faith are preserved and whoever seeks them, will find them" i.e. in their place in the Book of Allah and the Sunnah of His trustworthy Prophet (peace be upon him). A scholar dies taking his knowledge with him, so knowledge fades by the death of scholars but still there is a group of people, who are on the truth and are victorious.

(Part No : 7, Page No: 227)

Therefore, the Prophet (peace be upon him) said:﴾ Indeed, Allah does not take away (religious) knowledge by pulling it away from the (chests of) people. However, Allah takes the (religious) knowledge by taking away (inflicting death on) the scholars, till when none of the (religious learned men) remains, people will take as their leaders ignorant persons, who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray. ﴿Related by Al-Bukhari in his Sahih (authentic) collection of Hadith.This is the source of fear lest the unqualified people should occupy the religious posts of teaching and giving Fatwas. So, they go astray and mislead people. Sayings such as "Knowledge has faded" and "Nothing has remained except such and such" is feared to deject people. However, the resolute and the ones with vision are not prevented by this speech but, on the contrary, it pushes him forward to seek knowledge until he/she fills the gap. A person who is understanding, faithful and truthful, who is acquainted with this speech is never affected by it but he makes progress, exerts efforts, perseveres, learns and hastens to learn, because he needs it to fill the gap which those people claimed that there is none left. Even if the outcome is that knowledge has decreased and most of its people have gone.

Praise be to Allah, there is still a victorious group upon the truth, as the Prophet (peace be upon him) said:﴾ A group of people from my Ummah will remain victorious (and on the right path), and those who desert or oppose them shall not be able to do them any harm until Allah's Command (i. e. Day of Judgment) is established. ﴿So we have to exert efforts in pursuit of knowledge, encourage the people to it, fill the gap, do our duty in our country depending on the encouraging Shar`y proofs, and eagerness to benefit Muslims and educate them. We should encourage people to be sincere and truthful in seeking knowledge. Whoever wants a certificate to help him in conveying knowledge and calling to goodness, has done well. If a person wants money to help him, there is no harm in studying to attain a certificate, which helps him in spreading knowledge, the people would accept this knowledge from him. There is no harm in taking money for conveying knowledge,

(Part No : 7, Page No: 228)

which helps a scholar to study, learn and have a certificate that helps him to spread the knowledge that he has learnt. Without Allah's support and then money, many people would not have learnt and called people to Islam. So, money helps Muslims seek knowledge, meet their needs and convey it to the people.﴾ When `Umar (may Allah be pleased with him) assumed a position, the Prophet (peace be upon him) gave him some money. He said: give it to someone who is poorer than me. Thereupon, the Prophet (peace be upon him) said: Take it; either keep it with you or give it as charity, and whatever comes to you in the form of this type of wealth, without your being avaricious or begging for it, accept it, but in other circumstances do not let your heart hanker after it. ﴿(Related by Muslim in his Sahih).The Prophet gave (peace be upon him) Al-Mu'allafati Qulubuhum (those whose hearts are inclined to Islam)

and exhorts them to enter into the religion of Allah in groups and if it were Haram (prohibited), he would not have given them but he gave them before and after the conquest of Makkah. On the Day of the Conquest, he gave some people one hundred camels and he used to give without fearing poverty in order to incite the desire of people to Islam and Da`wah (calling to Islam). Verily, Allah proportioned for those whose hearts are inclined to Islam a share of Zakah and assigned for them a share in Bayt-ul-Mal (Muslim treasury) as well as teachers, judges and other Muslims. May Allah grant us success!

Second question:

It is common saying now reiterated by youth that they say, We will not follow any

(Part No : 7, Page No: 229)

of the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly) but we shall practice Ijtihad (juristic effort to infer expert legal rulings) exactly as the four Imams did and we shall do as they did without referring to their Ijtihad. What is your opinion about this and what is your advice to them?

Answer: This speech may be strange to some people but its meaning is, indeed, true with regard to the qualified people. Therefore, it is not obligatory on people to follow a certain person and whoever says: It is obligatory to follow the Four Imams, has committed a manifest error because it is not obligatory to follow them, but their views as well as the views of other scholars can be used and their books can be surveyed and read as well as the proofs they mentioned and those who seek knowledge will surely benefit of this. As for those who are not qualified for Ijtihad, they can not practice Ijtihad but should ask the people of Fiqh (Jurisprudence), study religion and act according to the views of scholars until they are qualified enough to understand the ways that the scholars follow. They should study the authentic and the weak Hadiths and the means of identifying them which are known as "Hadith Terminology", the knowledge of Usul-ul-Fiqh (principles of Islamic jurisprudence) and the sciences which scholars determined to reach Ijtihad in order to benefit from this knowledge and be able to decide the disputable matters.

As for matters which are unanimously agreed upon, the issue is clear and manifest and no one can disagree with them but considering the proofs will be left to the people of knowledge to decide the disputable matters.

The disputable matters must be referred to Allah and His Messenger as Allah (Exalted be He) says:﴿ (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. ﴾

(Part No : 7, Page No: 230)

Allah (Exalted be He) also says:﴿ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴾**As for practicing Ijtihad while a person is not capable of doing that, it is one of the major mistakes, but a person should seek knowledge with high spiritual energy, exert effort, study well and follow the ways of scholars.**

These are the proper scientific ways for Ijtihad; studying the Hadith science and its principles, Fiqh and Usul-ul-Fiqh, the Arabic language and its rules, the Prophetic biography and Islamic history.

Accordingly, a person seeks help with these matters to weigh the more correct view in disputable matters, ask Allah to have mercy upon the people of knowledge, follow their righteous path, seek help with their speech, good books and the proofs and evidences which they explained in supporting what they believe and refute what they rejected.

By doing this, the seekers of knowledge will have enough knowledge to reach the truth when they devote themselves to Allah, exert efforts in pursuing the truth, and in not being arrogant. May Allah grant us success!

Q 3:

Many scholars shun assuming any religious posts. What is the reason for that? Is there any advice to the attendees? It is also noted that many students of the Faculties of Shari`ah evade any positions related to the judiciary system. What is your advice to them?

A:

Religious posts in judiciary system, education, Fatwa, and lectures are honorable posts

(Part No : 7, Page No: 231)

and important. Muslims are in great need of them. If scholars abandon them, the ignorant people will assume them so they will go astray and lead others astray.

Therefore, it is obligatory upon scholars and jurists to occupy these posts in the judiciary, education, sermons, Da`wah, and so on. These are collective obligations but if no one else can undertake it, it becomes obligatory upon the present scholar to occupy it. He may not refuse and there will be no excuse for him to abstain from this duty. If there is someone else who can do it, he may not accept it. Allah (Glorified be He) mentioned that Yusuf (Joseph) (peace be upon him) said to the king of Egypt : ﴿ Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt). ﴾ He asked to assume this post, for he perceived that he would benefit the people. He was a noble prophet and messenger. It is known that prophets are the best people who seek for the good. He did good for the people of Egypt and called them to the Truth.

If scholars see they would benefit people, they can ask for posts and accept them whether they are from the judiciary, educational, or ministerial posts, or others. But they should have a sincere intention to reform and do good and be free from worldly aims. They have to please Allah (Exalted be He) and seek the reward of the Hereafter benefiting people in religion and in life. They should not let ignorant people assume posts. When they are asked to occupy some expected posts, they should not hesitate but should have a good intention and do their best refraining from saying, 'I fear so and so.'

(Part No : 7, Page No: 232)

When good intention and sincere work are there, a servant proves to be successful.

In this regard, it was reported ﴿ from `Uthman Ibn Abu Al-`Aas Al-Thaqafi that he asked the Prophet to make him the leader of his people. The Prophet (peace and blessings be upon him) said, 'You are their leader but you should follow the weakest among them and appoint Mu'adhin (caller to Prayer) who does not charge for calling the Adhan (call to Prayer).' ﴾ Reported by Imam Ahmad and the compilers of Sunnan with authentic chain of narration.He asked to be the leader of his people to attain a legal benefit; to direct them to the good, educate them, enjoin them to do the good and forbid the bad as Prophet Yusuf (Joseph) (peace and blessings be upon him) did.

Scholars state that it is forbidden to ask for leadership, if there is no necessity, as it is a dangerous matter. In the Hadith, it is prohibited to do so but if there is a need and the legal benefit requires that, it is allowed to ask for it, as in Yusuf's story and the above cited Hadith of `Uthman. (may Allah be pleased with him.)

Q 4:

One of the major problems encountered by a knowledge seeker is the negligence of the society towards him and his knowledge, for he does not feel esteemed by the society, since this materialistic society at the present time tends to evaluate people only by means of their wealth and financial profit realized from specific jobs. In your Eminence's viewpoint, what is the remedy for this? How can a knowledge seeker live in an adequate society where he can live and acquire knowledge? What should he do? Please provide us with advice

(Part No : 7, Page No: 233)

on the basis of the experience that was gained from your shaykhs that they had gained from their shaykhs successively. Answer:

What the questioner says is untrue. However, the truth is that knowledge always promotes its holders and gives them preference over others in all societies. So, if a knowledge seeker goes to America , England , France or any place, his knowledge will promote him among the Islamic communities there, and among whoever calls to Allah with sure knowledge amongst the Mushriks (those who associate others in worship with Allah), for when they get to know the truth by means of clear evidence and good morals of its holders, they will submit to it.

Islam is the religion of Fitrah (natural disposition), justice, morals, strength, activeness, and consolation; it is the religion of all virtues. Accordingly, a knowledge seeker who moves along with sure knowledge, knows the shar`y (Islamically lawful) evidence, perceives the rules of Islam and acts in accordance with them, will be esteemed and admired everywhere especially among his people and community, if they experience his knowledge, sincerity, truthfulness, and patience as he should be a wise healer (to the hearts), who calls to Allah with wisdom and kindness.

He should be proud of himself and will be respected wherever he may be, in a tribe, village, or elsewhere, so long as he is observing the morals of knowledge seekers in words and deeds, avoiding the morals of the Fasiqs (those who flagrantly violate Islamic law) and criminals. That is because he and his likes are beloved by Allah and His Righteous Servants as long as he knows and acts (in accordance with what he knows), advises his fellows and is tender to them as well as being keen to benefit them with his knowledge, morals, money and power like the prophets and righteous people.

However, saying that the knowledge seeker has no position in the society, and is disregarded

(Part No : 7, Page No: 234)

is a false saying that is inconsistent with the reality as previously clarified.

A knowledge seeker who has sure knowledge of his Din (religion of Islam), is sincere to Allah and His Servants and should be proud of himself, and admired wherever he may be so long as he is sincere to Allah, attains knowledge, observes Da`wah (call to Islam) to Allah, and do good to people by being gentle and amiable. Allah then gives him glad tidings of the good end as he shall be praised by the society and above this, he is to be promised the great reward of Allah (Glorified and Exalted be He), as He (Exalted be He) says:﴿ Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the Muhsinûn (good-doers - see V.2:112) to be lost." ﴾And according to His Saying (Glorified be He):﴿ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh’s religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴾Moreover, He (Glorified and Exalted be He) says addressing His Prophet Muhammad (peace be upon him):﴿ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴾There are many Ayahs to this effect.

On the other hand, if some Du`ah (callers to Islam) fail to achieve their aims and are hurt and tested, should they not take the example of the messengers who had been hurt, tested, humiliated and even killed?! On the contrary, a knowledge seeker should pattern after them (peace be upon them); he should have an example in their endurance and patience. Moreover, on the assumption that a knowledge seeker has not found respect among people, this surely does not harm him, since this is not the reason for which he has sought knowledge, rather, he has done that to save himself from ignorance, and to bring people out of darkness into light, thus, if they accept that from him and promote him for that, praise be to Allah, but if not, he will still be attaining good.

(Part No : 7, Page No: 235)

Over and above, if they kill or assault him, he will have patterned after the messengers (peace be upon them), and after the last messenger Prophet Muhammad (peace be upon him), who was hurt and exiled from his city - Makkah to Al-Madinah .

Hence, the sincere truthful Da`y is to be heralded with glad tidings of welfare, esteem, dignity as well as a

good end if he follows the right path, has good morals observes guidance and good conduct away from violence or sternness without interfering in what is not of his business. He will have great welfare like prophets and messengers (peace be upon them) and like the last and the best of them - the Imam (leader) of Du`ah and mujahidin (those who strive in the cause of Allah) our Prophet Muhammad (peace be upon him), and those who followed them in virtue.

Allah is the One Who grants success.

Q 5:

In this era, there is a gap between the Muslim scholars, seekers of knowledge and the rest of the society, which causes a problem. What do you think are the solutions to this problem?

A:

The gap results from the corruption of knowledge seekers or scholars. If the knowledge seeker does not offer Salah (Prayer) properly, commits sins in public, or is too tough with people, they will be hated by scholars and righteous people. The same applies to a scholar who is Fasiq (someone flagrantly violating Islamic law) or one who backbites people; they will be hated by righteous knowledge seekers who exert much effort in inviting people to goodness seeking reward from Allah (Exalted be He). However, there is no such gap between the righteous scholars and the righteous knowledge seekers; they cooperate in goodness.

(Part No : 7, Page No: 236)

The gap is only between the corrupt people who claim to be knowledgeable, while they are Fasiqs, smokers, drunkards or neglectful of Salah.

Who would like such a person? Rather, they need guidance, advice, care and patience until they follow the straight path.

They are the ones who cause the gap. They are the ones who perverted the sayings and deeds of scholars. A scholar who does not represent their knowledge well through Taqwa (fearing Allah as He should be feared) and good reputation, but is it counted among superstitious people, grave worshippers and drunkards, is not a scholar and does not deserve appreciation. They deserve to be neglected by righteous scholars and knowledge seekers until they return to Al-Haqq (the Truth) and follow the straight path.

There is no doubt that knowledge seekers hate such people because of their notoriety; they might be even pleased with the gap between them, as they are useless to them and harmful to the society. They need to be advised and invited to the way of Allah (Exalted be He), so that they make use of their knowledge and benefit the people.

Everyone should sincerely cooperate in righteousness and Taqwa, holding fast to Allah's orders, being keen on what solves grudges and bridges the gap between them through useful knowledge, righteous deeds, good reputation, and patience. May Allah grant us success!

Q 6:

What do you- (may Allah safeguard you)- mean when you say that seekers of knowledge have to work hard? Are

all of us well-prepared for this mission ? What is our attitude towards the Four Madh-habs (Hanafy, Maliky, Shafi`y, and Hanbaly) which are widely spread all over the Muslim World amongst Muslims and which are imitated by a lot of people in many places and times? A:

Seekers of knowledge have to work as hard as they can: Beginners have to study continuously. They should take great care to qualify themselves to be able to answer disputable issues. The already qualified Postgraduate students whom Allah granted knowledge and who read thoroughly and deeply and examine the different opinions of scholars, have to take pains in showing the preponderant opinions and showing the falsity of the false opinions depending on the legal evidence, patience and erudition.

Knowledge of Shari`ah (Islamic law) is not as easy task. Rather, it needs patience, diligence, and revision of the Hadiths related to your topic of research; you may take several days without finding the Hadith you need or sometimes you find, but you are unable to come to a decisive opinion concerning its authenticity or Da`f (weakness)

as well as reviewing opinions of Muslim scholars. Giving preponderance to one opinion against another, one needs patience and close examination of the evidence. Ijtihad (juristic effort to infer expert legal rulings) means exerting strenuous efforts to acquire knowledge and to be an expert of this knowledge until you become one of its masters who are versed in explaining legal rulings and different opinions of jurists in controversial issues. Grateful students should take the stance of a loving advisor who feel satisfied with their teachers and appreciate their efforts in acquiring knowledge and circulating it among people. They should also make great use of oral messages of those scholars and of their different branches of knowledge. They should be careful not to revile those scholars, harbor hatred against them or to speak ill of them

as a means of disparaging their efforts and showing that they are useless and the like.

Faithful students appreciate the status of their predecessors as well as the value of their writings and their sincere advice to people for the Sake of Allah. Students make use of the advice of scholars though it does not mean they should imitate them blindly. Rather, they should recognize Al-Haqq (the Truth) only through its legal evidence. Malik (may Allah be merciful with him) said: Anyone is likely to refute the opinions of another and be refuted himself except the man within this tomb, referring to the Prophet (peace be upon him).

Said Al-Shafi`y (may Allah be merciful with him) said: People have unanimously agreed that whoever is clearly shown the Sunnah (whatever is reported from the Prophet) of the Prophet (peace be upon him), is not allowed to forsake it for any other opinion.

He (may Allah be merciful with him) added: If I do say any opinion which contradicts any opinion of the Prophet (peace be upon him), then do not adopt my view. Ahmad and Abu Hanifah said the same as Malik and Al-Shafi`y said (may Allah be merciful with them all).

Other Imams also said the same; they advised people and recommended them to follow the legal evidence derived from the Glorious Qur'an, Sunnah, Ijma` (consensus of scholars) of our Salaf (righteous predecessors). They also stressed the fact that no opinion should be given preference over that of Allah and His Messenger (peace be upon him). The Sayings of Allah and His Messenger, and those of the Ijma' of our Salaf must be given preference over whatever contradicts them.

This is also the attitude of the legally recognized scholars as well as the attitude of the seekers of Knowledge towards so as to follow their good examples in giving preference to the Sayings of Allah and those of the Prophet (peace be upon him), giving preponderance to opinions depending on legal evidence, showing respect to scholars, appreciating them, seeking to satisfy them, and asking Allah to be merciful with them.

As for the notorious scholars of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah), Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief) and other similar sects,

must be detested and abhorred because of their deviation from Allah's Purified Shar' (Law). People must be warned against the evils, ugly practices, and false beliefs of those notorious scholars as an advice for the Sake of Allah sincerely given to His Servants, and acting in accordance with the obligation of the propagation

of virtue and the prevention of vice. Allah is the Grantor of success!

The seventh question:

What is Your Eminence's view of many seekers of knowledge who reiterate that "Anyone who takes his books as his Shaykh will go astray"?

A:

It is well-known that anyone who seeks knowledge from books rather than from professional scholars is more likely to make mistakes.

This is true, for any one who does not study on the hands of scholars and does not follow the ways they followed when seeking knowledge will fall in many errors and will not be able to distinguish between Al-Haqq (the Truth) and falsehood, due to lacking knowledge of the proofs of Shari`ah (Islamic law) and the conditions the scholars take into consideration and act upon.

However, to say that they are more likely to make mistakes, this is a matter of debate. Anyway, their mistakes will be numerous, for not having sought knowledge from scholars and for not benefiting from them or knowing the principles they adopted, so they could not distinguish between what is right and wrong in the manuscripts and printed books.

Some mistakes may be found in books, and some book readers who lack discretion, may take it for granted and so consider as lawful what Allah prohibited or consider as unlawful what Allah permitted, due to their lack of knowledge. For example, a book may mistakenly state that such and such is not permissible,

(Part No : 7, Page No: 240)

though this is actually permissible or vice versa as a result of a misprint.

A book may read that such and such is permissible, though it is actually not. Thus, the reader who lacks knowledge and discretion may not discover such mistakes.

Q 8:

What should a person do if he was requested to give a Fatwa (legal opinion issued by a qualified Muslim scholar) about a juristic issue, then he gave it and later he realized it was wrong?

A:

He has to take back what he said, announce what is right and give a Fatwa according to Al-Haqq (the Truth). Moreover he should acknowledge that he had made a mistake. It was reported that `Umar said: "Al-Haqq (the Truth) is old." So he has to take it back and go back to what is right and give a Fatwa according to Al-Haqq. He should acknowledge that he gave a false Fatwa the first time and the accurate Fatwa is so and so. There is no harm on him at all if he does so since this withdrawal of his previous Fatwa is obligatory. When People asked the Prophet (peace be upon him) about the cross pollination of Palm trees, he replied that he did not think it could do harm if left. They told the Prophet (peace be upon him) that leaving it does harm to palm trees, he replied(I told you my (personal) opinion. However, personal opinion may be right or wrong. As for things I narrate to you from Allah, I do not tell lies about Allah.)And he ordered them to pollinate their palm trees again.

`Umar (may Allah be pleased with him) also issued a Fatwa in which he gave share to the half-brothers and totally excluded full brothers from inheritance. After a period of time the same Fatwa was requested, this time he distributed the share amongst all brothers, depending on what he gave preponderance in this case as then.

(Part No : 7, Page No: 241)

Coming back to what is thought to be right and Al-Haqq is a well-known practice adopted by faithful scholars. There is nothing wrong nor a detraction, rather it indicates his virtues and the strength of his faith since he prefers to acknowledge what is right and to leave what is wrong.

If some ignorant people claim that backtracking on what someone said is wrong, this is nonsense Rather, this (backtracking on a previous opinion) is a merit and a good deed, not wrong.

Q 9:

I am a seeker of religious knowledge. I am always asked to answer questions on acts of worship or anything else, and I often know the answer well whether through hearing it from one of our respected Shaykhs or through reading Fatwas (legal opinions issued by a qualified Muslim scholar) but I fail to find the correct evidence quickly. This makes me unable to give preponderance to what I say. What do you recommend for me along with other seekers of religious knowledge to do in this regard?

A:

Do not issue a Fatwa except when you have deep insight. It is better for you to refer those questioners to any of your country scholars whom you believe have better and more religious knowledge than you. Otherwise you can ask them to give you a period of time in which you can review the evidence and examine the question more closely. Once you are sure of the accurate evidence, you can give them a Fatwa according to what you find of accurate evidence.

Because of this question and the like, I also advise teachers to draw the attention of their students to the danger of issuing a Fatwa unknowingly and to encourage them to first make sure of right answers and not to give spontaneous and final Fatwa except when they are very sure. They should set a good example for their students in this regard by not giving fatwa on ambiguous issues. Rather, they should promise their students

(Part No : 7, Page No: 242)

to examine questions carefully in one or two days or to answer them in the next studying session. Therefore, students get used to this behavior of their teacher by not giving spontaneous Fatwa or ruling except after verifying and examining evidence and making sure of their teacher's opinion. There is nothing wrong if the teacher postpones his reply to a question to another time to give himself some time to examine the evidence and review the opinions of other scholars in a specific issue.

It has been reported that Malik issued a Fatwa only in a minimal number of questions and refrained from Fatwa in much more questions; He often replied: "I do not know". Many other scholars behaved in this way.

The most characteristic features of students are to stop from being in a hurry in reply, and to say: "I do not know" in cases that one does not really know.

Teachers have a great obligation. They should set a good example in their manners and actions for students. Examples of those good manners are to make students accustomed to say, "I do not know" and to postpone replying to questions until they fully understand their evidence or ruling. Teachers should warn students against issuing Fatwa unknowingly and boldly.

May Allah grant us success!

(Part No : 7, Page No: 243)

A Word of Advice for Students and Others

All praise and thanks are due to Allâh, the Lord of the `Alamîn (mankind, jinn, and all that exists). May Allah's Peace and Blessings be upon His servant, Messenger, and Prophet whom Allah entrusted with Revelation, our prophet, Imam and master, Muhammad bin Abdullah, and upon his companions, household, and whoever adopts his guidance till the Last Day.

Giving advice is very important in improving the Muslim affairs and guiding them to the best way as indicated by the Holy Book and Sunnah. Allah (Glorified and Exalted be He) says,﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Recommending one another to the truth and to patience is the best of sincere advice and the opposite will lead to deviation. Those who do not recommend one another to the truth and patience are really in loss, as they abandon the duty of advising one another.

Prophet Muhammad (peace and blessings be upon him) said,﴾ Religion is based on advising one another. Thereupon, we said: For whom? He replied: For Allah, His Book, His Messenger, and for the leaders and the general Muslims. ﴿Reported by Imam Muslim in his Sahih.Prophet Muhammad (peace and blessings be upon him) considered that religion is mainly based on advice. This Hadith is great and contains all good.

It is well-known that Allah's Prophets and Messengers (peace and blessings be upon them),

(Part No : 7, Page No: 244)

are the best ones who advised their people and the best who carried the duty of advice inviting to Allah (Exalted be He) and recommending to the truth and patience.

Nuh (Noah) (peace be upon him) said to his people,﴾ "I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not. ﴿Hud (peace be upon him) said to his people,﴾ "I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you. ﴿

Saleh (peace be upon him) said to his people,﴾ O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers. ﴿

So advice is really a serious matter. Scholars and seekers of knowledge should be the first to advise and guide others to the truth after the prophets.

Allah (Exalted be He) guides His Servants to follow the way of the prophets by advising the believers. I intended to direct this advice to my brothers, knowledge seekers, scholars, and all believers to carry out the duty of advising, cooperating in doing good and piety. Allah (Glorified be He) says,﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿

The first thing I emphasize is to recommend fearing Allah (Glorified and Exalted be He) who says,﴾ O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds). ﴿Allah (Glorified and Exalted be He) says﴾ O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. ﴿﴾ He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise). ﴿Allah (Glorified and Exalted be He) says,﴾ And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh ﴿

(Part No : 7, Page No: 245)

We have to recommend one another to worship Allah sincerely. Allah (Glorified and Exalted be He) says﴾ So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord. ﴿The Prophet (peace and blessings be upon him) says,﴾ The (reward of) deeds, depend upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for the sake of Allah and His Messenger, then his emigration will be considered to be for Allah and His Messenger, and whoever emigrates for the sake of worldly gain or for a woman to marry, then his emigration will be considered to be for what he emigrated for. ﴿

I also advise my brothers, scholars, knowledge seekers, and all Muslims everywhere to always remember that the best matter of Da`wah (Islamic Call) is witnessing that none has the right to be worshipped but Allah, worshipping Him sincerely, and believing in Him and in His Messengers. They should also call people to worship Allah (Exalted be He), obey Him, abandon His prohibitions persistently, and love and repent to Allah, for this is the cause of their happiness in this life and in the Hereafter.

I also advise them to contemplate the great blessings we have and to thank Allah (Exalted be He) for this endowment day and night. The best of these blessings are the blessing of Islam and safety. Allah (Exalted be He) likes that all the believers contemplate these blessings. He says,﴾ Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? ﴿Allah (Exalted be He) also says,﴾ Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves ﴿

(Part No : 7, Page No: 246)

And Allah (Glorified and Exalted be He) says,﴾ So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah), ﴿﴾ (He) Who has fed them against hunger, and has made them safe from fear. ﴿Allah (Glorified and Exalted be He) also says,﴾ And remember when you were but few, and He multiplied you. ﴿Allah (Glorified and Exalted be He) also says,﴾ And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful. ﴿Allah (Glorified and Exalted be He) also says,﴾ Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me. ﴿He (Glorified and Exalted be He) also says,﴾ And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe." ﴿Allah (Glorified and Exalted be He) says,﴾ Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful. ﴿

I also advise my brothers, scholars, knowledge seekers, and all Muslims to pay much attention to preserving the unity of the society and keep away from the causes of dispute and difference. In this regard, I remind them with what Allah (Exalted be He) says,﴾ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ﴿﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided. ﴿

(Part No : 7, Page No: 247)

Prophet Muhammad (peace and blessings be upon him) said,﴾ Allah is pleased with three things from you: that you worship Him and do not associate anything with Him, and that you take hold of the rope of Allah altogether, and that you give good counsel to the one to whom Allah gives command over you. ﴿

It is well-known among scholars that reconciling hearts and implanting love and truth therein are of the best acts of worship that a servant may offer and draw himself thereby close to Allah (Exalted be He). Thus, it is obligatory to undertake this duty sincerely and truthfully. I advise all brothers to make sure of the information they impart to people. Many people rumor false things and ascribe them to scholars and seekers of knowledge. A believer should be certain of whatever he spreads lest he should confuse people, which is contrary to the religious obligatory advice. Referring to those who rumor news without being certain of their source, Allah (Exalted be He) says,﴾ When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you. ﴿Allah (Exalted be He) also says,﴾ O you who believe! If a Fâsiq (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done. ﴿The Prophet (peace be upon him) also said,﴾ "He who believes in Allah and the Last Day should either utter good words or better keep silent..." ﴿Reported by Al-Bukhari and Muslim.The Prophet (peace be upon him) also said,﴾ It is a form of lying if a man relates everything he hears. ﴿Reported by Imam Muslim in his Sahih (authentic collection of Hadith).

(Part No : 7, Page No: 248)

Man is truly responsible for every word he utters,﴾ Not a word does he (or she) utter but there is a watcher by him ready (to record it). ﴿Allah (may He be Praised) says,﴾ So, by your Lord (O Muhammad صلى الله عليه و سلم), We shall certainly call all of them to account. ﴿﴾ For all that they used to do. ﴿

O Believers, beware of this devilish trick that Satan may entice you to tell false news and then consign you to dilemma where no regret may avail. Know well that Satan is keen to make you fall into trials and hatred of your believing brothers. He is also keen to decrease your good deeds even if unable to make you commit sin and Bid`ah (innovation in religion). Allah (may He be Praised) says,﴾ Surely, Shaitân (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire. ﴿

There is a serious and great issue that we should pay attention to and be concerned with, namely, kindness while calling to Allah (may He be Praised). Enjoining the right, forbidding the wrong, and extending advice are also necessary. It is incumbent upon scholars, seekers of knowledge, and every believing man or woman to undertake these duties kindly. Indeed, enjoining right, forbidding wrong, and extending advice have great merit and it is not permissible to deform these values by means of impropriety. Thus, Allah (Exalted be He) guides His servants to adhere to kindness when inviting, saying,﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿

(Part No : 7, Page No: 249)

He (may He be Praised) also says,﴾ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong ﴿

He (may He be Praised) says,﴾ And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitân (Satan) verily, sows a state of conflict and disagreements among them. Surely, Shaitân (Satan) is to man a plain enemy. ﴿He also says,﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿There are so many Ayahs in this regard.

In conclusion, a kind way of Da`wah, advice, enjoining right and forbidding wrong may be a cause of acceptance and positive response whereas harshness leads to rejection. Allah (Exalted be He) directs the attention of the believers to this matter. They first have to be sure that such and such is right and that such and such is wrong depending on the legal evidence. Thus, their enjoining of the right and forbiddance of the wrong are built on sure knowledge. Allah (Glorified and Exalted be He) says﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). And Glorified and Exalted be Allâh (above all that they associate as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)." ﴿I also advise them to be kind and use fine words when they reject any wrongful act so as to attain Allah's acceptance. Allah (Exalted be He) says,

(Part No : 7, Page No: 250)

﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿Allah (Exalted be He) also says,﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿The Prophet (peace be upon him) also said,﴾ "He who is deprived of forbearance and gentleness is, in fact, deprived of all good." ﴿There are many authentic Hadiths in this regard.

I advise all believers and knowledge seekers to take due care of the plots, misconceptions, and lies of the enemies. Allah (Exalted be He) warns us against their calumnies and conspiracies in His Book when He (Glorified and Exalted be He) says,﴾ You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become Al-Muttaqûn (the pious - See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts). ﴿He (may He be Praised) also says,﴾ O you who believe! Take your precautions ﴿The Qur'an tells us that the enemy is sad at the grace and religiosity that we may have and if we are put to affliction, they rejoice at it.

Allah (Exalted be He) says,﴾ If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿Thus, I advise my brothers, scholars, students, and all believers, to take care of this plot and abide by this reminder to

(Part No : 7, Page No: 251)

block all means of enemies that they may use to plot against us and distress us by tearing down our unity.

I advise knowledge seekers to have good insight in all the affairs around them. Goodness and wellbeing are so much in our country that we have to be aware of this blessing. Praise be to Allah for that. May He increase us of His Bounty and Grace! May He help our leaders to do what pleases Him and benefits His servants! Knowing this good is a way of thanking Allah and having more Graces. Then, we have to correct mistakes by the Qur'anic wise guidance and manner. Allah (Exalted be He) says,﴾ Verily, this Qur'ân guides to that which is most just and right ﴿Similarly, the way of the Prophet (peace be upon him) in his call, declaration of faith, and guidance is greatly inspiring goodness and leading to the straight path. It also shows the useful manner of Da`wah and guidance as stated above.

Cooperation with the rulers in the cause of truth, right, and reform is one of the most effective means of extending advice and removing evil causes. May Allah guide them to the best way and make them a means to reform and benefit for people! May Allah grant them success in all statements and deeds, He is Generous and Gracious! May Allah's Peace and Blessings be upon Prophet Muhammad, his family, Companions, and those who follow them righteously to the Last Day!

The General President

of Scholarly Research, Ifta`, Da`wah, and Guidance Departments

`Abdul `Aziz Bin `Abdullah Ibn Baz

(Part No : 7, Page No: 252)

General advice for the Muslims of Pakistan and others

All praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, his family and Companions! **To proceed,**

I would like to advise my fellow Muslims in Pakistan - the government and the people - to observe Taqwa (fearing Allah as He should be feared) in all matters, for such is the Advice of Allah (Glorified be He) and His Messenger (peace be upon him) as Allah (Glorified be He) says in the Ever-Glorious Qur'an:﴾ And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh ﴿And:﴾ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) ﴿

The Prophet (peace be upon him) used to recommend his Ummah (nation based on one creed) in his Khutbahs (sermons) to have Taqwa. Taqwa is a comprehensive word that encompasses the enmtire Din (religion) of Islam in addition to taking care of the interests of this worldly life and the Hereafter. It is righteousness, Iman (Faith/belief), Islam, guidance, and common good. Allah (Glorified be He) calls His Din Taqwa, for those who adhere persistently to it will be saved from the evils of this worldly life and the Hereafter. The most important aspect of Taqwa is dedicating `Ibadah (worship) to Allah Alone, faithfully following the teachings of His Messenger (peace be upon him), judging by His Shari`ah (Islamic law) in all matters and avoiding what contradicts it. Allah (Glorified be He) says:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him) ﴿And:﴾ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2). ﴿

(Part No : 7, Page No: 253)

And:﴾ Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allâh for a people who have firm Faith. ﴿And:﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿

It is clear to people of common sense that judging by the Shari`ah establishes the right of the affairs of this worldly life and the Hereafter, unites Muslims on Al-Haqq (the Truth) and puts an end to corruption. The most important acts of Taqwa include cooperating in righteousness and piety, advising one another to Al-Haqq, being patient while doing so, having the scholars united on Al-Haqq, guiding the laymen to the means of salvation, warning against the means of destruction, and advising and helping the rulers to do the common good. The Prophet (peace be upon him) said:﴾ Allah is pleased with three things from you: that you worship Him and do not associate anything with Him, and that you take hold of the rope of Allah altogether, and that you give good counsel to the one to whom Allah gives command over you. ﴿

Besides, I would like to advise all Muslims to keep away from all kinds of Shirk (associating others with Allah in His Divinity or worship), Bid`ah (innovation in religion), and sins, for their appearance in the society brings about destruction to all the society, while quitting them is one of the greatest means of salvation. No reform can take place in the society except through cooperating in righteousness and piety, enjoining the Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbidding the Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). These are the morals and characteristics of the believers. Allah (Glorified be He) says:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿

(Part No : 7, Page No: 254)

It is authentically reported that the Prophet (peace be upon him) said:﴾ Whoever among you sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith. ﴿And:﴾ Religion is based on advising one another. Upon this we said: O Messenger of Allah! For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims. ﴿[Related by Muslim in his Sahih (Book of Hadith)]

There are many Ayahs (Qur'anic verses) and Hadiths to the same effect. I ask Allah (Glorified and Exalted be He) to guide us, all Muslims in Pakistan, and Muslims everywhere to all that pleases Him and to the common good of His Servants. I also ask Allah (Exalted be He) to set right the affairs of our hearts and deeds, grant us comprehension of His Din and help us adhere steadfastly to it and call to it with knowledge. Verily, Allah is Able to do so. May peace and blessings be upon His Servant, Messenger, our Prophet Muhammad ibn `Abdullah, and upon his family, Companions and anyone who follows his guidance.

President of the Islamic University in Al-Madinah Al-Munawwarah

`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No : 7, Page No: 255)

The religious duty on Muslims to cooperate and unite against their enemies

All praise be to Allah, Lord of the Worlds. The good end will certainly be for the pious ones. may peace and blessings of Allah be upon His Servant and Messenger, Muhammad ibn `Abdullah, the elect of His Creation whom He entrusted with His Wahy (Revelation), our Prophet and Master, and upon his family, his Companions and whoever follows his way and guidance until the Day of Resurrection.

To proceed:

I thank Allah (Glorified and Exalted be He) for granting me this opportunity to meet with some Muslim scholars and leaders; the members of the Constitutional Council of the Muslim World League in its thirty-first session in Makkah, to discuss Muslim affairs and issues and to exert all efforts to benefit Muslims and help them solve out their problems and establish the Din (religion) of Islam and adhere strictly to the guidance and Al-Haqq (the Truth) with which Prophet Muhammad (peace be upon him) came.

We have listened to the insightful word of the Custodian of the Two Holy Mosques, in which he (may Allah grant him success) described the status quo of Muslims in the aftermath of the Iraqi attacks against some Gulf states and the repercussions of this aggression.

(Part No : 7, Page No: 256)

He also assessed the collapse of Communism and its impact on Muslims; their relief after the decline of the communist rule. Undoubtedly, the aggression of the Iraqi regime against the neighboring state of Kuwait represents a heinous crime that resulted in massive destruction. However, Allah (Glorified and Exalted be He) by His Mercy and Favor foiled the evil plot of the Iraqi regime, humiliated its perpetrators, and put an end to that aggression. In this there is indeed a lesson to learn, as well as an enshrouded mercy from Allah, for Muslims that Allah (Exalted be He) has thwarted the plots of the aggressors, defeated the hosts of the enemy and returned the wronged people safely to their homeland. All praise be to Allah. The Custodian of the Two Holy Mosques has emphasized in his word the importance for Muslims to support one another and to be united in solidarity against their enemies. They must also adhere to the Book of Allah (i.e. the Ever-Glorious Qur'an) and the Sunnah of Muhammad (whatever is reported from the Prophet).

There is no doubt that this is the only way for Muslims to reinstate their lost glory, establish their Din and achieve victory over their enemies. All Muslims are brothers in religion, standing shoulder to shoulder as Allah (Glorified and Exalted be He) describes them:﴾ The believers are nothing else than brothers (in Islâmic religion). ﴿They must cooperate in all acts of piety and righteousness, give sincere advise to one another, recommend one other to follow and adhere to Al-Haqq (Truth) and exert their utmost efforts in order to establish their religious duties as commanded by Allah (Exalted be He). They must also support the cause of their Din and frustrate the conspiracies of their enemies with all possible means in accordance with the injunctions of Allah (Exalted be He).

Muslims' holding fast to the Rope of Allah (i.e. the Ever-Glorious Qur'an) and showing solidarity in supporting their Din are of the greatest factors leading to attaining victory over their enemy and regaining Islamic past glory.

It is an obligation on us in this council and on all Muslim scholars everywhere to unanimously cooperate in all matters of righteousness and piety, to patiently recommend one another to follow Al-Haqq,

(Part No : 7, Page No: 257)

and to uphold Islamic solidarity which Allah (Exalted be He) commanded us to observe in His Saying (Glorified and Exalted be He):﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿And:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿The Prophet (peace be upon him) said:﴾ 'Din is based on advising one another. Upon this we (the companions) asked: For whom, O Messenger of Allah? He replied: For Allah, His Book, His Messenger and for the leaders of Muslims and the public. ﴿

It is obligatory upon Muslims everywhere to conjoin in all acts of piety and righteousness, recommend one another to follow Al-Haqq, and strictly adhere to the Din of Allah with which Prophet Muhammad (peace be upon him) was sent. This can be achieved by adhering to the noble virtues of the Ever-Glorious Qur'an and the purified Sunnah and by following their laws in the judgment of all matters, for they are the way for felicity, sovereignty and guidance in this worldly life and the Hereafter.

All Islamic states and Muslim scholars should recommend one another to achieve this goal and judge by Allah's Shar` (Law) in all matters of Muslim society as ordained in the Ever-Glorious Qur'an and the Sunnah

of Prophet Muhammad (peace be upon him).

It is also an obligation on all Islamic states to encourage the Mujahids (those who strive/fight in the Cause of Allah) and Du`ah (callers to Islam) in order that they can realize what they are fighting for, in Afghanistan, the Philippines, and everywhere. Muslims - governments and people - should cooperate in all acts of piety and righteousness, show great care for their fellow Muslims, and help them keep their Din and uphold it by all possible means as prescribed by Allah (Exalted be He).

(Part No : 7, Page No: 258)

Muslim rulers and governments should fear Allah (Exalted be He), hold fast to His Din, and judge all matters by His Shar`. In this respect, Allah (Glorified and Exalted be He) says:﴿ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴾

Muslim states should stand firm for this noble cause and save no effort in fulfilling their duties to Allah in this regard. For, this will restore back their superiority and victory over their enemy and will bring about prosperity for them in this worldly life and the Hereafter. They should set up Islamic institutes and universities to graduate qualified Muslim scholars and judges who can teach sound pure Islam to people and judge between them with Allah's Shar`. They should encourage, help, and guide rulers to the way leading to the good and happiness in this worldly life and the Hereafter. They should patiently and sincerely educate Muslims in Allah's Shar` and the rulings of their Din and assist them in fulfilling this goal by all means, aiming only for the reward of Allah (Exalted be He) and fearing His Punishment. Undoubtedly, this will earn them eternal happiness and grant them salvation in this worldly life and the Hereafter.

It is also a duty on Muslim scholars everywhere to provide profound knowledge of Islam to their students and help them comprehend the fundamentals of their Din. They should teach them Allah's Shar` in the Masjids (mosques), at schools, in public gatherings, Halaqahs (learning circles), and in all possible venues. They should seize every propitious opportunity and place to preach Allah's Shar`, guide people to the Din of Allah and encourage them to fulfill

(Part No : 7, Page No: 259)

Allah's Shar` and persevere in recommending one another to follow the path of Al-Haqq.

Such is the essential duty of scholars and rulers of Muslim states: to fear Allah (Exalted be He), command and support their scholars to judge by Allah's Shar` in all matters. The Muslims subjects are under the care and protection of their rulers and scholars who should exert all efforts in educating and guiding them and solving out their problems in accordance with the Book of Allah and the Sunnah of the Prophet (peace be upon him).

They should recommend one another to collaborate in achieving this goal, so that Allah's Shar` will rule, Muslims consistently and truly adhere to it, and people enter into the Din of Allah (Exalted be He) in multitudes. Only the ignorant will respond to those who call to falsehood and come out of the fold of Islam. When Muslims truly abide by the teachings of their Din, they shall have all that is good and be safe from all that is evil. Also, Allah (Exalted be He) will grant them victory over their enemies, beside the good end reserved for them in this worldly life and the Hereafter.

I hope that these councils, namely the Constitutional Council of the Muslim World League, the World Supreme Council for Mosques and the Islamic Fiqh Academy will benefit Muslims and bring welfare for all Islamic states and Muslims everywhere. With Allah's help, now Islamic awareness and Islamic awakening are highly active all over the world, in Europe, America, Asia, and Africa. This brings home glad tidings and renders necessary all kinds of cooperation and solidarity on the part of the rulers of Islamic states, Muslim scholars and the well-off Muslims, so that everyone will actively share in acts of piety and righteousness.

(Part No : 7, Page No: 260)

Muslims everywhere, in Egypt, Libya, Tunisia, Algeria, Morocco, America, and Europe should support one another in acts of piety and righteousness, recommend one another in following the path of Al-Haqq, seek the knowledge of Islam and benefit from their scholars in order to have a good grasp of their Din, fulfill their religious duties appropriately in a way that pleases Allah (Glorified be He) and judge by Allah's Shar` in their religious and mundane affairs.

We ask Allah to guide us all and grant us success. We ask Allah by His Beautiful Names and Exalted Attributes to set right the affairs of Muslims everywhere, help them rightly comprehend their Din, reform their rulers and leaders and help them judge by Allah's Shar` in the land, and have mercy upon Allah's Servants. We also invoke Allah to guide them to all that is good and grant them guidance and fortitude. We ask Allah to guide the able Muslims to spend of their wealth in the Cause of Allah for the sake of Islamic Da`wah and carry out this great mission. We also pray to Allah (Glorified be He) to guide the affluent Islamic states to provide consolation and charity to the underprivileged Muslims, left their afflictions and teach them their Din. Verily, Allah is Most Kind, Most Gracious. May peace and blessings of Allah be upon His Servant and Messenger, our Prophet Muhammad, upon his family, his Companions and his Successors in righteousness.

Chairman of the Constitutional Council of the Muslim World League and President of

the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No : 7, Page No: 261)

The wisdom of Da`y and the morals of those who receive Da`wah

All Praise be to Allah, the Lord of the universe, may peace and blessings be upon His servant and Messenger, His friend and trustee over His wahy (revelation), our Prophet, leader and master Muhammad bin Abdullah, and upon his family, his Sahabah (companions) and those who follow his way and are guided by his guidance until the day of judgment. To proceed:

Dhikr (remembrance) of Allah, and Da`wah (calling to Islam) to his way is the tradition of messengers (peace be upon them). Allah sent them as callers to the truth and guidance to His creation. They give glad tidings and give warnings to stop the excuses of mankind against Allah. Allah (Glorified and Exalted be He) says:(Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers.)Allah (Glorified and Exalted be He) also says:(O Prophet (Muhammad صلى الله عليه وسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,)(And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah - the legal ways of the Prophet صلى الله عليه وسلم).)This is also the way and path of their successors of the scholars and their followers; they perform Da`wah to Allah, remind people of Allah and give glad tidings to those who have Taqwa (fearing Allah as He should be feared), and warn the others. Allah (Exalted be He) created the creation to worship Him and He sent the messengers to clarify and call people to it. Allah (Exalted be He) says:(And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)Both creations,

(Part No : 7, Page No: 262)

Jinn (creatures created from fire) and mankind were created to worship Allah. This worship is the right of Allah on His Mukallaf (legally competent person) slaves of the jinn and mankind. Allah sent the Messengers (peace be upon them) to show this worship, and call people to and explain it to people. Allah revealed the Books for this reason, and the greatest of them, the best, the most perfect and the last word of Allah is the Glorious Qur'an where the way of guidance and the path to happiness lie. It contains that which Allah is pleased with, and that which brings a person closer to Him of sayings, actions and intentions. It also contains that which displeases Allah and sends a person away from the Mercy of Allah, as Allah (Glorified be He) says:(And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).")Allah (Glorified be He) also says:((This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).)((Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه و سلم) am unto you from Him a warner and a bringer of glad tidings.)

Allah (Glorified be He) also saysat the beginn9ing of Surah Ibrahim (Abraham):(Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad صلى الله عليه و سلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism))Allah (Glorified be He) also saysin Surah Al Nahl (the Bee):(And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).)Allah (Glorified and Exalted be He) also saysin Surah Al Hadid:(Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.)There are many Ayahs (Qur'anic verses) to the same effect.

It is therefore compulsory on every Mu'min (believer), female and male, to read the Book of Allah, and understand the meaning of what Allah mentioned. One should read it often to know what it contains and to implement that which it indicates, as Allah (Glorified and Exalted be He) says:(Verily, this Qur'ân guides to that which is most just and right)

(Part No : 7, Page No: 263)

Allah (Glorified be He) also says:(Say: "It is for those who believe, a guide and a healing.")Allah (Glorified and Exalted be He) also says:((This is) a Book (the Qur'ân) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.)Allah (Glorified and Exalted be He) also says:(And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).)

So it is most proper for all of us, both males and females, scholars and common people, to read the Book of Allah, understand it and take care of it in order to know the truth and follow it and be aware of what pleases Allah and what sayings and actions that bring one closer to Allah to act upon them. At the same time, to know what displeases Allah and what sends one further away from His Mercy to refrain from doing it. And in order for us to implement Da`wah to what is good and to abandon what is evil with knowledge and insight. The messengers (peace be upon them) were sent for this matter, as we previously mentioned, Allah (Glorified be He) also says:(And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).")The

books were revealed for this reason, as previously mentioned, Allah (Glorified be He) also says:﴿ (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things). ﴾﴿ Worship none but Allâh ﴾Allah (Glorified be He) also says:﴿ This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilâh (God - Allâh) - (none has the right to be worshipped but Allâh) - and that men of understanding may take heed. ﴾All the books revealed from the heavens call people to worship Allah and His Messenger, to have Iman (faith) in Allah, and to stop at the limits. Likewise, the messengers (peace be upon them) were all sent to clarify the truth and guide people to that through sayings, actions and `Aqidah (doctrine -belief-faith).

What is Wajib (obligation) upon the people of Islam is to obtain knowledge of the worship for which they are created.

(Part No : 7, Page No: 264)

That is to know Tawhid (Oneness of Allah/ monotheism) of Allah, obey His commands, forbid His prohibitions. This is the worship, for which we are all created; the Tawhid of Allah (Exalted be He) through our actions in all of our worships, whether they be through sayings, actions, intentions, obeying the commands or forbidding the prohibitions. As for the saying of Allah (Glorified be He):﴿ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴾it means that they should sincerely obey Him alone; acting upon the commands, abandoning the prohibitions, and stopping at the limits.

The Du`ah (the callers to Islam) and the righteous scholars are the successors of Messengers; they are the inheritors of Messengers in calling to righteousness, clarifying the path to happiness, and clarifying the path to misery and destruction in order to refrain from and be warned against it. The title of my work, this article, as previously mentioned is: (The wisdom of Da`y (caller to Islam) and the morals of those who receive Da`wah (call to Islam)). This title was chosen and agreed upon, because the wisdom of calling to Islam has great benefit, the caller carefully chooses the words used, the appropriate timing, and the appropriate manner in order for him to be closer to succeeding. Of the names of Allah (Exalted be He) is Al Hakim (the All Wise), Al-`Alim (the All-Knowing), because He (Exalted be He) puts things in place with knowledge:﴿ Certainly your Lord is All-Wise, All-Knowing. ﴾,﴿ And Allâh is Ever All-Knower, All-Wise. ﴾He knows the things as they are, and lays down actions and rulings according to the most proper manner that suits Him (Glorified be He) and appropriate to the benefit of mankind, for He is the Wise, the All Knowing in His Sayings, Actions, commandment and prohibition in all that which He says and does (Glorified and Exalted be He).

(Part No : 7, Page No: 265)

The person who is wise is he who knows everything and places the sayings and actions in their appropriate places. This perfection only befits Allah (Glorified and Exalted be He), because He is the Knower of all things, the Wise in all matters, Exalted be He. It is the wisdom of the caller to have knowledge of what he is calling for and what he is forbidding, as Allah (Glorified and Exalted be He) says﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) ﴾which means: with knowledge of what Allah says and what the Messenger stated.

It is also wisdom on the part of the caller to use the most appropriate manner and information, conversing with each community with what they know and understand, Allah (Glorified be He) says:﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge ﴾Allah (Glorified and Exalted be He) also says,﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) ﴾i.e. knowledge,﴿ and fair preaching ﴾i.e. encouragement and discouragement to soften hearts and bring them closer to the acceptance of the truth.﴿ and argue with them in a way that is better. ﴾i.e. in a good manner, without using violence or hardship; rather in a good manner in order for them to accept the truth and follow him. Allah (Exalted be He) says about the people of the Book:﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses) ﴾they are the Jews and the Christians. It is not permitted to argue with them except with that which is better, except for those who do Zhulm (injustice) among them, for those who do injustice will be dealt with in a different manner.

If this direction from Allah (Exalted be He) is meant to dealing with the people of the book, then it is more proper to be adopted when dealing with the Muslims. Allah (Glorified and Exalted be He) also says:﴿ And by the Mercy of Allâh, you dealt with them gently. ﴾

(Part No : 7, Page No: 266)

Allah addresses the Prophet (peace be upon him) saying:﴿ And by the Mercy of Allâh, you dealt with them gently. ﴾i.e. those who were called to Islam of Quraysh and others,﴿ And had you been severe and harsh-hearted, they would have broken away from about you ﴾Allah also said to Musa (Moses) and Harun (Aaron) (peace be upon them) when He sent them to Fir`aun (Pharaoh):﴿ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴾This is guidance from Allah, the Exalted, to His Messengers Musa and Harun when He sent them to Pharaoh, for the callers to copy this, and use it in their Da`wah to Allah, especially when dealing with the great leaders, and especially in our times. For the wisdom, good manners and kindness are of the most important matters in all times, and in our time more specifically, due to the great amount of ignorance and whims over most of the creation. By using harshness, people will flee from you, and stay away from you, they will never accept the truth, except those whom Allah blessed with Mercy.

Some historians have mentioned that one of the callers to Islam met with some rulers of Banu Al-`Abbas and said to them: I am saying to you, and am strict with you. The Caliph then said to him: No my brother, be kind to me, for I am not worse than Pharaoh and you are not better than Musa, Allah has said to Musa and Harun:("And speak to him mildly, perhaps he may accept admonition or fear (Allâh).")This means that one should choose the appropriate words for those who receive Da`wah or advice and address them kindly. The Prophet (peace be upon him) said:("He who is deprived of forbearance and gentleness is, in fact, deprived of all good.")He (peace be upon him) also said:(Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective).

Then,

for every place is a saying, the caller should consider the needs of the society which he is talking to. He should notice the Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect) within that society in order to first address that using evidence from the Shari`ah (Islamic law), which is what Allah says and the Messenger said with evidence. He should be lenient with whoever asks or suggests an unclear matter, until the truth is made clear to them, by arguing with kindness, until the unclear matter is eliminated, because the aim is to guide people and drive them from darkness to the light. Your intentions should not be to show your knowledge, reprove them or show their ignorance but only to call them to what is good, guide them to the truth, and drive them out of darkness into the light.

It is wajib to follow the path using the means that leads to this matter and is expected to get the benefit.

Likewise, the one to whom Da`wah is given should adopt the following manners: He should keep silent and focus on what they are hearing from the caller, and recalling it in order for them to benefit and understand, also having sincere intentions to benefit, learn, gain knowledge and act upon it. Of these manners also is asking good questions if they ask. These are all of the manners of the person who receives Da`wah: listening, accepting the person who is doing Da`wah, sincerity, good intentions, asking for the truth, and resolving to do good and accept the advice. Allah the Exalted says:(so announce the good news to My slaves)(Those who listen to the Word [good advice Lâ ilâha illallâh - (none has the right to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghût) those are (the ones) whom Allâh has guided and those are men of understanding.)Allah (Glorified be He) also says:(but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith))(And indeed We should then have bestowed upon them a great reward from Ourselves.)(And indeed We should have guided them to the Straight Way.)Allah (Glorified be He) also says:(But none is granted it (the above quality) except those who are patient - and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.)

The person who is called upon should accept the Da`wah with heart intending to please Allah and be successful in the Hereafter. They should be ready in heart and reason to accept the truth, implement it when knowing it, and fight against their desires and devils. The most important matter which should always and frequently be advised with is to be sincere in their worship to Allah alone, and for the slaves to judge themselves in order for their deeds and sayings to be for Allah alone. All their actions, prayers, fasting, and Da`wah should be for Allah alone. Their ordering of Ma`ruf and forbidding Munkar and other such deeds should sincerely be done for Allah alone in all their actions. Their goal in life should be to worship Allah and His Messenger, and please Allah (Exalted be He) to be successful with honor and implement that which the servants are required to do.

The basis and foundation of the Din is the Tawhid (Oneness of Allah/ monotheism) of Allah, and being sincere to Him (Glorified be He). As Allah (Glorified be He) also says:(And your Lord has decreed that you worship none but Him.)Allah (Glorified be He) also says:(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him))Allah (Glorified be He) also says:(So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.)(Surely the religion (i.e. the worship and the obedience) is for Allâh only.)The Prophet (peace be upon him) resided for ten years in Makkah, performing Da`wah to people, calling them to the Tawhid of Allah and sincerity to Him, and forbade them to commit Shirk (associating others in worship with Allah) of Allah, and he showed them the nullity of worshipping idols, prophets and righteous people. He informed them that the obligation is to be sincere to Allah alone in their worship, He is the One Who should be supplicated and worshipped, the One to Whom all sacrifices,

vowing, prayer and Sawm (fasting) and other such worships should be offered. Allah (Glorified be He) also says:(So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship))Allah (Glorified be He) also says:(So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.)It is recorded in the sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) Hadith that the Messenger (peace be upon him) said:(I have been commanded to fight against people until they testify that there is no God but Allah, and that Muhammad is the Messenger of Allah,)i.e. until they testify by words, actions and belief; they must believe in its meaning, and act upon it by tawhid of Allah and sincerity to Him, associating nothing with Him (Exalted be He) and performing that which Allah has commanded including Salah (prayers), Sawm (fasting), Zakah (obligatory charity), and other deeds, and refraining from committing that which He forbade.

It is reported in the Sahih collection of Hadithfrom Ibn `Umar (may Allah be pleased with him) that he said: I heard the Prophet (peace be upon him) saying: I have been commanded to fight against people until they testify that there is no God but Allah, and that Muhammad is the Messenger of Allah, perform the Prayer, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah. .

All of the Mukallafs (persons meeting the conditions to be held legally accountable for their actions) of the Jinn and mankind are ordered to believe in the Tawhid of Allah and are ordered to be sincere to Him in their worship. They are ordered to believe the Messenger of Allah (peace be upon him) and believe in what he brought of guidance. They are ordered to believe that he is the Servant of Allah, His Messenger who was sent to all, both mankind and jinn, and that he is the Last of Prophets. It is an obligation upon every mukallaf to have faith in him, believe him and follow his Shari`ah (Islamic law) - (peace be upon him).

As it is also an obligation upon every individual to implement his duties, after the tawhid of Allah, sincerity to Him, abandoning Shirk with Him, and belief in His Messenger Muhammad (peace be upon him) and in all which Allah and His Messenger revealed to us, then we should undertake the duties

(Part No : 7, Page No: 270)

which Allah has made obligatory upon us such as Salah, Zakah, Sawm, Hajj (pilgrimage), obeying parents, keeping the ties of kinship, being truthful when talking, commanding good and forbidding evil, Da`wah to Allah, Jihad (fighting/striving in the Cause of Allah) in the cause of Allah and other acts of worship along with staying away from all which Allah forbade. The most grave of that is Shirk with Allah, for it is the gravest of sins. A person should beware of all sins including ungratefulness to parents, Zina (illegal sexual intercourse outside marriage) drinking alcohol, breaking ties of kinship, using Riba (usury) and other sins that Allah has prohibited. The Mu'min, female and male, should strive against their desires until the male is correctly following the commands of Allah and His Messenger and until the female is correctly following the commands of Allah and His Messenger in every aspect, at every time, during hardships and good times, night and day, during travel and at home, at all times and everywhere. Everyone should strive against themselves until they are following the commands of Allah, until they abandon that which Allah has prohibited, and until they abide by the limits that Allah has set.

Salah (prayer) is the pillar of Islam and the greatest obligation. It is the most important aspect after the testimonies of faith. Therefore, it is an obligation upon every Mu'min (believing) female and male to preserve the prayers, be sure to pray it at the due time, and perform each of them quietly and solemnly. Allah (may he be Exalted) says: Successful indeed are the believers. Those who offer their Salât (prayers) with all solemnity and full submissiveness. A mu'min is required to preserve it in congregation in the Houses of Allah (mosques). One must not imitate the hypocrites and the lazy people and should be quick in going and keeping it with his brothers in the Houses of Allah at every time, Allah (Exalted be He) also says: And perform As-Salât (Iqâmat-as-Salât), and give Zakât and bow down (or submit yourselves with obedience to Allâh) along with Ar-Rakiûn. i.e. pray with those who pray. The Prophet (peace be upon him) said: He who hears the call to pray and does not come, there is no prayer for him unless he has an excuse. It is said

(Part No : 7, Page No: 271)

to Ibn Abbass: what is the excuse? He said: fear or sickness. Once a blind man said: O Messenger of Allah, I do not have a guide to guide me to the Masjid (mosque), do I have permission to pray at home? He said: do you hear the call to prayer? He said: Yes! The Prophet replied: Then you must answer it.

This man was blind and he had no one to guide him but he was commanded to answer the call! What then is the case with others?

A Muslim should preserve these great worships, which are the pillars of Islam and whoever preserves them has preserved their religion and whoever loses them, will be lost. Malik (may Allah be merciful with him) narrated in his book ("Al-Muwatta`) from Nafi` that `Umar (may Allah be pleased with him) used to write to the workers and princes saying to them: The most important of which I have commanded you to do is Salah; he who preserves it has preserved his religion and he who wastes it has wasted his religion.

Many people today do not preserve prayers in congregation. This is a great danger and a grave evil. Some do not pray the Fajr (morning) prayer until they get up to go to work and pray it then after the sunrise. This is a great munkar. Prayer is the pillar of Islam; whoever preserves it has preserved their religion and whoever wastes it, will be wasted in the same manner. Allah (Exalted be He) says: Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr). It is obligatory to preserve and maintain it at the due time in congregation for males. The Prophet (peace be upon him) said in a Sahih Hadith: What makes one a disbeliever and a polytheist is abandoning prayers. The Prophet (may Allah's Peace and Blessings be upon him) also says: That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it becomes a disbeliever. This is a great danger. Some scholars maintain the view that this is a Major Kufr (disbelief).

(Part No : 7, Page No: 272)

Whoever neglects it has committed an act of major kufr, even if they do not deny its obligation. As for the person who denies its obligation, this is a major kufr according to all scholars. Therefore, one should be careful and should preserve it in congregation to give it due importance and perform it with a present heart and humbleness, hoping for its reward from Allah and fearing of His Punishment.

This is also the case with the paying of Zakah (obligatory charity), which is the third of the five pillars of Islam, which one must preserve and pay it with good heart and willingness. A person must strive to give it from his money and place it in the hands of those who need it, seeking the reward from Allah and fearing His punishment.

Likewise, fasting the month of Ramadan; people should fast in the prescribed time, preserve fasting, and refrain from all which Allah has forbidden, such as backbiting, gossiping and other sins.

This is also the case with Hajj (pilgrimage) for whoever has the ability to do so should perform Hajj whether they are male or female at least once in their lifetime, as Allah (Glorified and Exalted be He) says: And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence) The Prophet (peace be upon him) also said: Islam is built on five (pillars)... Hajj was mentioned as one of the pillars.

Also enjoining good and forbidding evil; one should take care of practicing this with his family, neighbors and other fellow Muslims, for it is an important part of the character of a believing female or male, as Allah (Glorified be He) says: The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. likewise, all the believing males and females,

as Allah, the Exalted, mentioned that they are all Awliya' (devoted Muslims), not enemies. Between them should be love, brotherhood and cooperation in good. Therefore, it is an obligation upon both believing males and females to keep the love and brotherhood. Loving for the sake of Allah and hating for the sake of Allah, keeping away from lies, betrayal, backbiting, gossiping, giving false testimonies and from anything that causes separation, differences and hatred. Allah, the Exalted, made it clear that they are: they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) This was mentioned before Salah and Zakah due to its great importance and benefit of enjoining good and forbidding evil. In another Ayah (verse), Allah described the entire Ummah (nation) as enjoining good and forbidding evil i.e. a positive Ummah, as Allah (Glorified and Exalted be He) says: You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. This is for no reason but the paramount importance of this obligation and its great benefits.

A Muslim should perform Da`wah to what is good, enjoin good and forbid evil among the people of his own house including his wife, children and others. He ought to advise and warn them against disobeying Allah. He should urge them to pray at the right time, encourage them to do all that Allah has obliged, forbid them from doing all that Allah has prohibited, and warn them against backbiting, gossiping, harming one another, harming their neighbors, and against neglecting the prayers in congregation for males, etc. This is in accordance with this Glorious verse, which is the saying of Allah (Glorified be He): The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) This is in accordance with the saying of the Exalted: O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones until the end of the verse.

And the saying of Allah (the Exalted) to His Prophet (peace be upon him): And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. Allah also says about His Prophet and Messenger Ismael (peace be upon him): And mention in the Book (the Qur'ân) Ismâ'îl (Ishmael). Verily he was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât and his Lord was pleased with him.

Then you, O slave of Allah, should perform Da`wah to your family, and strive with them in the cause of Allah with wisdom and kind speech, using intensity sometimes and prosperity at other times. When leniency and kind words do not work, one should become more firm and strict, as Allah (Glorified and Exalted be He) says: And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong He who wrongs should be punished with what he deserves, depending on ones energy, within the pure Shari`ah (Islamic law). The Prophet (peace be upon him) said: Command your children to pray when they are seven years old and beat them for (neglecting) it when they are ten years old; and arrange their beds (to sleep) separately. If talking does not work, he may beat them. This is also true with the Fasiq (someone openly and flagrantly violating Islamic law) and the disobedient, if they do not accept advice and guidance to what is good. Then it is an obligation upon the leaders to reprimand them in order for them to leave falsehood and turn to the truth.

They are required to carry out the punishments of Shari`ah on those who deserve it, according to the saying of Allah (Glorified and Exalted be He): So keep your duty to Allâh and fear Him as much as you can For this reason, the Prophet (peace be upon him) said in a Sahih Hadith: "Whoever, among you, sees something abominable should rectify it with his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the weakest of Faith." O servant of Allah, you should

strive according to your strength in enjoining good and forbidding evil with your family, neighbors and other Muslims using the correct, good method in the hope that you may succeed and they may listen to you. If you are able to change things with your hands e.g. beating your children, your wife, or servant when they disobey the command of Allah or neglect Da`wah, truth and guidance and do not carry out their duties or accept advice.

What is intended is that the Mu'min should take the path of wisdom in all affairs, using kind words and polite manner. This should take priority always when possible. If the need arises to beat or reprimand, then do so and rebuke when you can according to your ability e.g. your child, your wife or others. The same is true with regard to a ruler with those under his command; and the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in accordance with its rules; and the father with his family. Each person has their share of responsibility; they all have an obligation in enjoining good and forbidding evil, and forcing the truth upon people, because this life is the life of deeds. It is the life of striving, the life of Da`wah, the life of guidance to what is good, and the life of enjoining good and forbidding evil, and the hereafter is the life of reward. Allah (Glorified be He) says: So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

Being lenient and careless is not permitted if you have the ability to deny the munkar, find the truth, guide and teach, Allah (Glorified be He) also says: And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." Allah (Glorified and Exalted be He) also says:

(Part No : 7, Page No: 276)

﴿ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴾You, servant of Allah, are required to carry out the obligations of Da`wah, guidance, enjoining good and forbidding evil. Your brothers who listen to you and are ordered should follow the truth and the Shari`ah by accepting it, submitting to it, saying the truth and being content with it, and putting it before personal desires. This is the path to happiness.

Allah (Glorified and Exalted be He) also says in His Glorious Book:﴿ Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh). ﴾﴿ And preferred the life of this world (by following his evil desires and lusts), ﴾﴿ Verily, his abode will be Hell-fire; ﴾﴿ But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. ﴾﴿ Verily, Paradise will be his abode. ﴾Whoever fears standing before Allah and fears Him sincerely will accept advice and follow the truth hasting to obeying that which Allah has obliged and keeping away from that which Allah has prohibited. Following desires leads a person to hellfire, darkness and a bad eternity. Allah (Glorified and Exalted be He) says:﴿ and follow not your desire — for it will mislead you from the Path of Allâh. ﴾Allah (Glorified and Exalted be He) also says:﴿ But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? ﴾

Allah, the Exalted, made it clear that there are two ways: either responding to Allah and His Messenger or following ones desires. Allah (Glorified and Exalted be He) says:﴿ But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism) ﴾i.e. O Muhammad,﴿ then know that they only follow their own lusts. ﴾Allah (Glorified and Exalted be He) then says:﴿ And who is more astray than one who follows his own lusts, without guidance from Allâh? ﴾

(Part No : 7, Page No: 277)

Allah (Glorified and Exalted be He) also says﴿ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you to that which will give you life ﴾Allah and His Messenger only call to that which revives the servants and saves them from misguidance, for life and happiness are in accepting the Da`wah which Allah and His Messenger have ordered us to follow, and by following the Shari`ah of Allah. This is the way to happiness, the path to life, and the path to the light. Allah (Glorified and Exalted be He) also says:﴿ Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men ? like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? ﴾A kafir (disbeliever/non-Muslim) is dead and in darkness, his life is through Iman (faith) and Islam, the light is what the Messenger revealed to us of Iman, guidance and beneficial knowledge in the Qur'an and Sunnah. They are not equal; a kafir who is dead by being far from guidance is not equal to a mu'min whom Allah has given guidance and light. Allah (Glorified and Exalted be He) says:﴿ And thus We have sent to you (O Muhammad صلى الله عليه و سلم) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. ﴾

Allah (Exalted be He) made it clear that whatever the Messenger of Allah (peace be upon him) came with of the Qur'an and Sunnah is a revelation and light, for the Qur'an and Sunnah are the revelations which give a person life. They are the light which give a person insight and knowledge. Each time your knowledge is strengthened with the Qur'an and Sunnah, you have been blessed with the kind soul and light and each time your knowledge decreases, your life weakens and your light weakens. The happy life is for whoever receives the revelation and remains steadfast to it to receive the light i.e. knowledge.

(Part No : 7, Page No: 278)

For this reason, Allah (Glorified be He) says:﴿ But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. ﴾You, male or female slave of Allah, should be keen in achieving and maintaining this light and this life, read and ponder the Glorious Qur'an, preserve the Book of Allah, and preserve the Sunnah of the Messenger (peace be upon him) and revise it from the Sahih books, ask the scholars who are known for their good `Aqidah (creed) and reputation. Seekers of knowledge should listen to preachers, guides, and those who call to Islam in the Masjids (mosques), on Friday Khutbah (sermon), and on the radio. For example, the Holy Qur'an Radio station, and 'Nur `ala Al Darb' and the like media of informing people of what Allah and His Messenger have said. Whoever is keen on it will find it and benefit from it, but the major problem is if one turns away from it heedlessly and follows their whims. Allah (Glorified and Exalted be He) says:﴿ But those who disbelieve turn away from that whereof they are warned. ﴾Do you, male and female believers, wish to be similar to those Kafirs in their turning away from the Religion of Allah? Allah (Glorified and Exalted be He) says:﴿ And who does more wrong than he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. ﴾No one does worse wrong than these people. So be on guard, o servants of Allah, lest you should be of them. Allah (Glorified and Exalted be He) also says:﴿ And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. ﴾Cattle include camels, cows and sheep. Allah (Glorified and Exalted be He) compared those who turn away from His Religion and are heedless of following the truth

(Part No : 7, Page No: 279)

to these animals, due to their lack of following what Allah has sent with His Messenger (peace be upon him) of guidance and truthful religion. Allah has made them more astray than the cattle, because they were blessed with a mind and with the sense of hearing and seeing, yet they did not benefit from it by following the truth but they went astray and became worse than the cattle.

Allah (Glorified and Exalted be He) also says:﴿ Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle). ﴾

O male and female servants of Allah, do you agree to be compared to these cattle in their ignorance of the truth and failure to follow it! You must strive to understand the Qur'an and Sunnah, learn and ask questions about that which you are unsure, implement the truth in order not to be similar to these animals. Whoever strives will find, and whoever is afraid will set out early, and whoever sets out early reaches their destination, the important thing is to be sincere in seeking the truth. It is reported in a Sahih Hadith that the Messenger (peace be upon him) said:﴿ "He who is afraid of the pillage of the enemy sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Jannah i.e. Paradise". ﴾Reported by Al-Tirmidhy (may Allah be Merciful with him) with a Hasan (a Hadith whose Sanad contains a narrator with weak exactitude, but is free from eccentricity or blemish) Sanad (chain of narrators). He who is truthfully afraid will learn and be knowledgeable. Allah (Glorified be He) also says:﴿ But for him who fears the standing before his Lord, there will be two

Gardens (i.e. in Paradise). ❫The reward was made conditional upon fear, because true fear drives a person to obey Allah and His Messenger and makes one strive to understand knowledge and learning and helps him to abandon that which Allah and His Messenger forbade. For example, Allah (Glorified and Exalted be He) says:❪ Verily,, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise). ❫Fear should be of Allah, and being afraid should be of Him. This is all considered obedience to Allah and knowledge of the religion.

(Part No : 7, Page No: 280)

This means that all of this is to inform you that it is an obligation upon every believing male and female to obtain religious knowledge, have insight and knowledge, and act upon it. Neglect and heedlessness are signs of loss, as Allah only wants good for His Servants. Turning to Allah, learning and obtaining knowledge of the religion and asking are signs of guidance and righteousness. Allah wants good for His Servants as stated in the Sahih Hadith where the Prophet (peace be upon him) said:❪ When Allah wants to do good to a person, He will make him understand the religion ❫Understanding the religion, gaining knowledge, accepting advice, attending lectures and benefitting from them, and accepting that by heart are of the signs that Allah wants good for His Servant. Opposing this and being heedless of the knowledge and understanding are of the signs that Allah wants evil for His Servant. We ask Allah to Grant us success.

You, o servant of Allah, should be diligent to accept the truth with your heart when advised and reminded. Your main concern and intention should be to understand the ruling of Allah, know what Allah has asked, and implement it, as well as knowing that which displeases Allah in order to abandon it. Allah (Glorified be He) says:❪ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ❫❪ And He will provide him from (sources) he never could imagine. ❫Allah (Glorified be He) also says:❪ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ❫Allah (Glorified and Exalted be He) also says:❪ O you who believe! If you obey and fear Allâh, He will grant you Furqân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins ❫...

I ask Allah with His Names and Attributes to grant us and you success to have the beneficial knowledge and good deeds and to protect us and you from the evils of ourselves,

(Part No : 7, Page No: 281)

and the sins of our deeds. I ask Allah to guide us all to His Straight Path, make us and you of those who strive to do good, and those who move away from all evil. I ask Him to make His Religion victorious and His Word supreme, help our leaders to all that is good, make His Religion victorious through them, make their entourage good, help them do all that is good and move them away from all that is evil, make all those responsible successful in doing that which pleases Allah and improves the welfare of mankind and countries. I also ask Allah, the Exalted, to improve the affairs of the Muslims all over the World, to make the best among them their leaders, and improve their leaders, and grant them knowledge of the religion and keep them steadfast on it, for He is the All-Hearer, All-Near. May Allah's Peace and Blessings be upon our Prophet Muhammad, and on his family, companions and those who follow him with good.

Answers to some questions posed after lecture

Q 1:

What is the ruling on dealing with Riba-based Banks? What measure should be taken toward the hardships that our Muslim brethren undergo in some Islamic countries?

A :

Riba (usury/interest) is undoubtedly Haram (prohibited) and this is supported by Ayahs (Qur'anic verses), the Sunnah (whatever is reported from the Prophet) and the Ijma` (consensus of scholars). Riba is one of the gravest sins and unanimously prohibited acts. Allah (Glorified and Exalted be He) says: ﴾ Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like Ribâ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). ﴿

Allah (Glorified and Exalted be He) also says: ﴾ O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers. ﴿﴾ And if you do not do it, then take a notice of war from Allâh and His Messenger ﴿ **The Prophet (peace be upon him) said,** ﴾ Allah cursed the devourer (taker) of Riba, its payer, its scribe and its two witnesses. He said, "They are all equal." ﴿ **(Related by** Muslim **in his Sahih (authentic) Book of Hadith)All Muslims must beware of Riba and should not deal with it or deposit their money in any Riba-based bank; be they**

national or international. The existence of something among people does not mean it is lawful. Good exists, as does evil, and one must follow the good and keep away from the evil. The existence of evil does not mean it is lawful; rather it must be avoided.

In conclusion, Riba is one of the prohibited acts that we must guard against and warn others about. By doing so, in sha'a-Allah (if Allah wills), all Riba-based banks will be removed from the Kingdom of Saudi Arabia. The Custodian of the Two Holy Mosques has agreed to replace them with the Islamic banks, which will help us dispense with these Riba-based banks which will soon disappear from this country.

In brief, Muslim philanthropists should create and hold shares in Islamic banks, so that other Muslims will be encouraged to seek Islamic banks until they increase in number and Allah will help us dispense with these Riba-based banks, until they disappear very soon In sha'a-Allah.

As far as our Muslim brethren everywhere including Algeria, Philippines, Afghanistan, Bosnia and Herzegovina, **etc., it is obligatory upon all Muslims to supplicate Allah to grant them success and guidance, help them understand Islam correctly, unite them, grant them victory over their enemies, and guide the officials in Muslim countries to make Al-Haqq (the Truth) victorious.**

It is prescribed to supplicate to Allah for all Muslim brethren everywhere in their absence, for it yields great benefit. Muslims should supplicate to Allah to help their brethren in Philippines, Algeria, Tunisia, Morocco, Afghanistan, Bosnia and Herzegovina, **etc.,**

and in their own countries. Muslims should supplicate Allah to grant all Muslims success and uprightness, unite them on the path to goodness and guidance, protect them from the evil of their rulers, help them show and call to Al-Haqq with knowledge and insight, keep them away from the ways that oppose Al-Haqq or make a person deny it, and guide them to the good means that back and invite to Al-Haqq and help to accept and be content with it.

Q 2:

What is your opinion on the media campaign launched by many newspapers against Du`ah (callers to Islam) with specific attacks against some Islamic committees like the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV)?

A:

The Du`ah (caller to Islam) to Al-Haqq (the Truth), those who enjoining the right and forbid the wrong always have enemies and opponents such as the atheists (one who believes all matter is eternal and denies the Day of Resurrection), communists and Fussaq (people flagrantly violating Islamic law). It is thus the duty of the Du'ah's to Allah and those who enjoin the right and forbid vice to show fortitude and patience according to what Allah (Glorified and Exalted be He) says to His Prophet (peace be upon him):﴾ Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will and be in no haste about them (disbelievers). ﴿**Relating the speech of Luqman to his son, Allah (Glorified be He) says:**﴾ "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma`rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). ﴿**Allah (Glorified and Exalted be He) also says:**﴾ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴿

Campaigns

(Part No : 7, Page No: 285)

launched by people of false beliefs including secularists, **atheists,** communists, **pagans,** Christians, Jews **and others against the Du'ah of Al-Haqq should be confronted with defending the Du'ah of Al-Haqq. A counter campaign should also be launched to call for good and expose the corruption of these propaganda campaigns to reject such currents and pay them no attention. In addition, great care should be taken in encouraging those Du'ah and the propagators of virtue and preventers of vice and promising them that Allah will inevitably help them but they have to be truthful, patient, tolerant, and erudite because Allah will give the (good) end to Al-Muttaqûn (the pious). He (Glorified and Exalted be He) says:**﴾ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴿**He (Glorified and Exalted be He) also says:**﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿

Patience and Jihad (striving in the Cause of Allah) are necessary. Moreover, Du'ah must sincerely advise those who call to false beliefs and convert people from Al-Haqq. They should also refute their false beliefs and expose their falsity. They should also demonstrate that it is obligatory on the advocates of truth to support it and its people and advocate it and be thoroughly patient. Rulers (may Allah grant them success) should support Du'ah, quench all their adversaries, and deter those adversaries from their false beliefs until they have Istiqamah (integrity) to Al-Haqq. They should stop them from doing harm to Du'ah, those who enjoin the right and forbid vice. Rulers must also provide means for carrying out obligations of Allah like deterring liars, punishing them and supporting the oppressed and the callers to the Truth

may Allah grant our rulers success since they - all praise and thanks to Allah - exert extraneous efforts to support the propagators of virtue, the preventers of vice and the Du'ah to Allah. We supplicate to Allah to grant them much more success and help them in

(Part No : 7, Page No: 286)

carrying out what results in the good of the Ummah (nation based on one creed) and its salvation.

All Muslims, men and women, should help one another in Al-Birr (virtue, righteousness) and Taqwa (fearing Allah as He should be feared/ Piety). They should cooperate with their rulers in Da`wah to what is good. Moreover, they should inform rulers about what is hidden through giving them advice and writing letters to make the rulers and people in charge of Muslim affairs aware of what takes place of hidden evil practices. This means that cooperation in doing mutual good includes all Muslims, whether they are rulers or ruled, and is one of the most fundamental obligations of Islam according to what Allah (Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿**He (Exalted be He) also says:**﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma`ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or

Jihâd).)There must be cooperation among people in charge, scholars, and Du'ah to Al-Haqq to demonstrate and call to it. They must also cooperate to quench those of false beliefs and eliminate them. May Allah grant us all success and guide us to His satisfaction and the general good of all people.

Q 3:

What advice can you give to the institutions that encourage sins and vice like video stores and song recording firms? What is the advice you recommend to those who would like to call them to the truth?

A:

My dearest advice for the owners of the stores mentioned above is to fear Allah and beware of producing videos or tapes or any other means which encourage spreading false beliefs. Anyone who

has a tape or video recording firm should abide diligently by the truth and should only circulate what helps in spreading good, truth, guidance, and reform. They must take care not to spread false beliefs by any means.

The censorship bureau should firmly check their stores and what they show. May Allah help this bureau in its responsibilities to prevent the circulation of false beliefs and to severely punish those who carelessly spread sin and vice. Whoever knows about anyone who deals in these activities; doing harm to people and spreading vice, must inform the people in charge to inform the specific committees and Home Secretary and the governor of the place wherever it may be in the Kingdom of Saudi Arabia. The whole community must help one another in Al-Birr (virtue, righteousness) and Taqwa (fearing Allah as He should be feared/ Piety). No one is allowed to act negatively. People should escalate it to the governor who should convey it to the committee to enable the whole community to refute what is false and establish Al-Haqq and support it.

Q 4:

Most of the people attending are university professors and teachers at schools of different levels. What is your advice to those teachers as they convey this message?

A:

I advise everyone to fear Allah and to set good examples for their students in all fields of good, knowledge, and righteous deeds to make students and employees and others imitate them. Teachers should be a good example in carrying out the five daily prayers in congregation and going to them early. They also have to grow their beard and should not smoke or be Musbil (one who lengthens and trails clothing below the ankles). Moreover, they have to set a good example in selecting a good style in speaking and selecting their words, they should set a good example in every good quality

to be taken as a good example in all of their circumstances when and wherever they are; in teaching, on road, in the Masjid, at home, or in airplanes, ships, or cars. They should be known for their good manners, righteous deeds, and their moderate style. Acting according to this standard model is obligatory on religious figures and teachers.

It is also obligatory on rulers, because everyone superior officer, according to the gravity of their responsibility, must set good examples to be imitated, especially scholars as they are the civil leaders of people and the vicegerents of Messengers. Whoever is in a high post among his people like the chief of the tribe, Emirs, people in charge in hospitals, dispensary or any other office have to set a good example for people through their good behavior. They should also refrain from doing evil to others. Senior staff management physicians should set a good example for their juniors by going early to congregational prayers, growing their beards and speaking in a good manner using a good style free from obscenity to force their employees to imitate them. Juniors should imitate their seniors in behaving well, being of good manners, and in going early to congregational prayer and so on. Every man in charge should investigate every good manner to set a good example for others wherever he is; in his car, a plane, or ship. He is allowed to show his good deeds, Taqwa (fearing Allah as He should be feared), and useful religious knowledge to make people ask and benefit from taking him as an example.

Q 5:

There have been many questions about Riba (usury), especially about some companies like the Company of Makkah for Construction and Development and the company of Al-Qasim for Investment in Agriculture. People ask; is possessing shares in companies like these considered Riba or not?

(Part No : 7, Page No: 289)

A:

We do not know for sure that Tayba Company and Makkah and other companies have legal impediments, which prevent people from being partners with them. Yet, we are always informed that many companies invest their money in Riba via banks. We sincerely advise those who deal in this way to abandon these sinful practices and to invest in legally permissible business without Riba. Companies dealing in Riba must be avoided and must not be cooperated with specifically in the dealings made through Riba. If anyone knows the amount of Riba, which is increased in his fortune, he should pay 10 % or 20 % or more or less to the poor until his fortune is pure from Riba.

Every company must fear Allah and take great care not to deal in Riba in all their dealings, because Allah (Glorified and Exalted be He) forbids Riba and removes blessing due to it. He (Glorified be He) says:﴿ whereas Allâh has permitted trading and forbidden Ribâ (usury). ﴾He (Glorified be He) also says:﴿ Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) ﴾Riba is void of blessing, so one should beware of it. All companies; the company of Makkah, the company of Madinah, the company of Al-Qasim, and any other company must fear Allah. Their chairmen and managers should also fear Allah and take great care to make their business and transactions in accordance to the Islamic Shari'ah. They should ask religious scholars about ambiguous cases to enlighten them and give them deep insight. They should invest their fortune in legally permissible transactions whether in cash or on credit.

(Part No : 7, Page No: 290)

They can buy their goods in cash and sell on credit or buy different kinds of currencies and sell them in exchange of other currencies on the basis of hand-to-hand exchange of cash with an interest, if they are different in kind.

Currencies must not be sold except like for like and without differentiating among them, if currencies are dissimilar such as exchanging Riyals for Dollars or Sterlings, it is permissible if it is hand to hand and is delivered at the time of the contract, even if they are not the same in quantity. Legal means of Islamic transactions are available enough - All praises and thanks be to Allâh - and people are not obliged to deal in Riba but it is Satan who calls them to deal in Riba and tempts them by the quick interest of Riba. May Allah keep us all safe of what brings His wrath!.

Q 6:

There are many questions on Riba; one of them is avoiding receiving salaries from usurious banks. What is the opinion of Your Eminence?

A:

There is nothing wrong with receiving salaries via the bank, because employees do not deposit them in Riba-based banks; rather, people in charge save them in banks until the time of paying salaries is due. The same is true with regard to money transferred from a city to another or a country to another via banks. There is nothing wrong with all these transactions because of the urgent necessity for them. What is prohibited is dealing or helping others in dealing in Riba, but saving one's money without dealing in Riba in banks because of urgent need like not finding a well-secured place or any other cause, or transferring them via banks is not wrong in sha'a-Allah (if Allah wills). Yet, it would be better if governments do not transfer the salaries of their employees through Riba-based banks, which would be better and Islamically more sound.

(Part No : 7, Page No: 291)

Q 7:

What is the ruling on traveling to non-Muslim countries just for study?

A:

Traveling to non-Muslim countries is critically dangerous, so warning against it is necessary except in cases of extreme necessity, according to what the Prophet (peace be upon him) said:﴿ I am not responsible for any Muslim who stays among polytheists. ﴾It is a danger, against which warning is necessary. Governments should not send people to non-Muslim countries except in cases of extreme necessity. Great care should be taken that those who are allowed to travel to non-Muslim countries should be well learned, good and pious citizens. There should be a supervisor with those delegated students to take care of them. It is also permissible, if they are sent there as Du'ah to Allah (Glorified be He) for propagating Islam among non-Muslims, since it is legally necessary and there is nothing wrong with it.

Sending youth to non-Muslim countries without meeting the conditions mentioned above or freely allowing them to travel there is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and involves great risks. The travel of traders to these countries is also extremely risky, since these countries are countries of Shirk (associating others with Allah in His Divinity or worship) in which both kinds of shirk; major Shirk (associating others with Allah in His Divinity or worship) and minor Shirk (associating others with Allah in His Divinity or worship), sins, and corruption are abundantly available. Man is easily exposed to the dangers of Satan, his desires and lusts, and bad friends. Great attention must be paid to this topic.

Q 8:

What is your opinion on extreme estimation of the Prophet (peace be upon him) to the extent that some people say the Prophet is the First (nothing is before him) and the Last (nothing is after him), the Most High (nothing is above him) and the Most Near (nothing is nearer than him)? What is your opinion on such beliefs in the Prophet (peace be upon him)?

A:

The First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him) is Allah (Glorified and Exalted be He) Who says in Surah (Qur'anic chapter) Al-Hadid (The Iron): ﴾ He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing. ﴿

(Part No : 7, Page No: 292)

The Prophet himself (peace be upon him) said in his Du`a' (supplication): ﴾ O Allah, You are the First, there is nothing before You, and You are the Last and there is nothing after You, and You are Evident and there is nothing above You, and You are Innermost and there is nothing beyond You. Remove the burden of debt from us and relieve us from want. ﴿ **Related by Imam** Muslim **in his Sahih.**

Whoever says that the Prophet is the First, the Last, the Most High, the Most Near and that he is the All-Knower of every thing is a Kafir (disbeliever) because he gives the Prophet (peace be upon him) four attributable Names of Allah (Glorified and Exalted be He) which can never be attributed to or deserved by any creature. No sane person says such nonsensical utterances. The First and the Most High is Allah (Exalted be He) alone, for nothing was before Him and nothing is after Him (Glorified and Exalted be He). He is the Most High (nothing is above Him of His creatures) and the Everlasting, Who knows everyone's affairs while the Prophet (peace be upon him) does not know anything except what Allah has taught him. The Prophet (peace be upon him) has died, he was first created after he was nothing and was destined to be born in Makkah **a human being through the marriage of his mother** Aminah **and his father** `Abdullah. **He was nothing before that, then he was created from despised water (semen) and so were all humans. Whoever says that he (the Prophet) was the First (nothing is before him) and the Last (nothing is after him), the Most High (nothing is above him) and the Most Near (nothing is nearer than him) is deviant and a Murtad (apostate) if he is originally a Muslim.**

Q 9:

Can you give us advice on how we can spend our vacation and what is your advice to all our brothers?

A:

I advise all my brothers to occupy their vacations with what pleases Allah like memorizing the Glorious Qur'an, reciting it continuously, and going to the public library to read and attend scholarly lectures and fruitful presentations,

(Part No : 7, Page No: 293)

and to help one another in Al-birr (righteousness) and Taqwa (fearing Allah as He should be feared), mutual advice of sticking to Al-Haqq and being patient on sticking to it. They should pay mutual visits for the sake of Allah all over the country, since it is a chance that should be spent in good deeds.

The best thing one can do is to pay more attention to the Glorious Qur'an through memorizing, reciting and fully understanding it. Moreover, one can read useful books and memorize some of them or some useful syllabi like the books of Al-Tawhid (Belief in the Oneness of Allah/ Monotheism), Bulugh Al-Maram (Attainment of the Objective), 'Umadat Al-Hadith (Mainstays of Hadith), Al-'Aqidah Al-Wasitiyyah (Creed of Wasit) and Al-Arba'in Al-Nawawyah (The Forty Hadiths complied by Imam Al-Nawawy) and its sequel compiled by Ibn Rajab **who made them fifty Hadiths of Jawami` Al-Kalim (the most concise expressions carrying the most eloquent meanings). These fifty Hadiths must be memorized along with looking up their explanation by** Ibn Rajab **(may Allah be merciful with him). It would be better to visit religious scholars during the holidays and asking them about what is not clear in religious fields of knowledge. May**

Allah grant us all success, guidance, sincere intentions and good deeds! There is neither might nor power except with Allah!

(Part No : 7, Page No: 294)

Inviting to Allah with kindness, wisdom,

and fair preaching

All praise and thanks are due to Allâh, the Lord of the 'Alamîn (mankind, jinn, and all that exists). May peace be upon His servant, Messenger, and Prophet whom Allah entrusted with His revelation, our prophet, Imam and master Muhammad bin Abdullah, and upon his companions, family, and whoever follows his guidance till the Last Day.

I thank Allah (Glorified and Exalted be He) for giving me this opportunity to attend this meeting with my brothers who preach; the Du`ah i.e. inviters to Allah, and Imams of Masjids in the Holy House of Allah to advise one another and recommend to the truth and cooperate in doing goodness and piety. We listened to speech of the General Secretary for Awareness on the inviters to Allah, their work and the great good they have achieved. They include those who enjoin the good and forbid the evil and their cooperation with governmental bodies. We were really pleased with that. We thank Allah and ask Him to provide all with guidance, success, and assistance, and make us all channels to good and eliminators of evil. May Allah guide them and reform their hearts and deeds!

(Part No : 7, Page No: 295)

Undoubtedly, it is obligatory upon us all to cooperate in righteousness and piety. Similarly, Du`ah have to cooperate with those who enjoin the good and forbid the evil. Governmental bodies also have to cooperate with everyone in this matter, as cooperation in goodness and piety results in great good, and achieves the mission and objectives intended. Thanks are due to Allah for that.

The detailed address of Shaykh Muhammad Ibn `Abdullah Ibn Sabil **the General President of the Holy Mosque and Prophet's Mosque Affairs on the Da`wah to Allah and Du`ah. It was a good address. The general president explained in details what is necessary. I confirm his declaration that Du`ah have to enjoin the good, forbid the evil kindly, with no toughness. Likewise, preachers should choose the way needed to attain what is required, remove the evil, move hearts towards the good, and make them hate what is evil. There is no doubt that preachers have to invite to the good, carry out what Allah commands, forbid what Allah forbids, and do so in all possible ways and means.**

We also listened to the address of the Shaykh Sa`id Ibn Musfir **about the Du`ah. In this address, the shaykh pointed out clearly what is needed to be clarified (may Allah reward and bless him). No one ignores the fact that inviting to Allah (Glorified and Exalted be He) is the duty of messengers and their followers in fairness. In their invitation to Allah, they paid much attention and checked what is good and what is bad. They did their best to achieve what is good and push away the evil. They insisted on bearing calamities, as they are the most patient of all people**

(Part No : 7, Page No: 296)

and they are the most afflicted people and the best examples in every thing.

Du`ah, preachers, others, princes, and rulers have to be patient in this regard and fulfill their duty in their words and deeds. They have to make priorities and pay much attention to what people need in their religion and life, warn against the spread of evil and illegal sexual intercourse. Allah (Glorified and Exalted be He) says, ﴿ Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. ﴾**Up to the end of the Ayah (Qur'anic verse) of Surat Al-Nur.**

The Prophet (peace and blessings be upon him) said,﴾ "Whoever conceals (the defects of) a Muslim, Allah will conceal him (his defects) in this world and in the Hereafter". ﴿**Reported by Imam** Muslim **in his Sahih.It is necessary to prohibit the existence of these things, warn against doing them, urging people to repent from them, urge them to apply Allah's Commands and to hasten in doing so. If the believer knows that a Muslim commits a sin, he has to advise him in secret, direct the advice to the people in general, and advise the people and show them what Allah forbids.**

Inviters to Allah (Exalted be He) whether they are preachers, public speakers, lecturer, or those who enjoin good and forbid evil have to pay attention in their Da`wah to what achieves the requirements and invite to the good and forbid the evil. It is well-known that denying evil has four ranks:

First: To remove the evil with legal ways. This must be done as soon as possible.

Second: To decrease it but it is not removed completely. This stage should also be done as soon as possible like the previous one.

Third: To remove the evil but another equal evil takes place. This stage is a point of controversy. If one perceives that if he removes this evil, the evil that would replace it would be less, he should remove it but if not, he has to stop.

Fourth: To remove the evil but another worse evil takes place. In this case, one should not prohibit it, as that would result in worse evil such as prohibiting a sin that leads to falling into major Shirk (associating others with Allah in His Divinity or worship) or prohibiting drinking wine that would result in murder.

The encyclopedic scholar Ibn Al-Qayyim **(may Allah forgive him) points out these four phases in his book Ighathat Al-Lahfan. If any one contemplates the Holy Book and the Sunnah, he will know this truth. Allah (Glorified and Exalted be He) says,** ﴿ And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. ﴾**(Surah Al-An'am: 6:108). It means that the one who enjoins and commands has to consider what is closer to good and further from evil.**

In this regard, one should not preoccupy himself with people's defects whether they are big or small. One has to mind only the existent evils, warn against them, and call people to remove them with wisdom and a good way to eliminate them. So, one has to mention the existent evil and call the organization

and the inviters to Allah to denounce that. He should call the society to denounce it and warn against such things like usury, drinking alcohol, Ghibah (backbiting), Namimah (tale-bearing), free intermixing (of men and women), listening to songs, playing, and other existing evils such as lingering to perform the congregational prayers, filial ingratitude, cutting the ties of kinship, hurting neighbors, and other things that Allah (Exalted be He) and His Messenger (peace and blessings be upon him) forbid.

In some countries, it is not wise for Du`ah to start with denouncing the evil by hand but it is better to communicate first with those in charge, argue with them, and invite them to Allah so that they would remove the evil. Du`ah shall spread in the society, and advise, and direct people so that the government would not send them to jail, hurt, or torture them but it should help them to spread the Da`wah to Allah with wisdom and fair preaching and to argue in a way that is better. In this way, the Du`ah to Allah shall keep their activity and strength in inviting to Allah (Glorified and Exalted be He).

Killing, beating, or insulting people are acts against what Allah (Exalted be He) says. They cause many problems and result in loosing time. They oppose Allah's saying, ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾**To the end of the Ayah ofSurah Al-Nahl.Allah also (Glorified and Exalted be He) says,** ﴿ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴾**This verse is inSurah Al-`Imran.So a Da`y i.e. a caller to Allah (Glorified and Exalted be He), should follow the way of**

the Prophet (peace be upon him), his companions, and followers in fairness (may Allah be pleased with them). The Prophet (peace be upon him) stayed in Makkah Al-Mukarramah **for thirteen years in which he never punished or killed any one. He invited to Allah (Glorified and Exalted be He) along with his companions with wisdom and fair preaching. He did not denounce the evil that may lead to Fitnah (sedition) and evil. He did not beat, kill, or send to prison anyone till Allah (Exalted be He) made him take over after the emigration to** Madinah **and when he went to** Makkah **to perform `Umrah and they prevented him. He chose the best way and accepted to make peace with** Quraysh **to attain the great and best outcome. So, he agreed with them to a matter that Muslims could not bear. The Prophet (peace be upon him) was patient in this regard in order to attain the benefit for all Muslims and for anyone who would like to embrace Islam. Likewise, the Du`ah should take the Prophet (peace and blessings be upon him) as their good example.**

Thanks to Allah, we are in a Muslim country that enjoins the good, forbids the bad, invites to Allah, and apply His Shari`ah. So the people should cooperate with it to do the good, forbid the bad, and remove evils wisely and sincerely. They have to work ardently to heal the situations needed to be tackled in legal ways as much as possible between us and rulers (may Allah guide them) through writing and speech in cooperation with scholars. Du`ah in all countries have to tackle different conditions that go against the pure Shari`ah in wisdom, good way, and fair preaching. They should also cooperate with rulers to do good, recommend to patience in a gentle way, and cooperate with the country so that the Du`ah would not be

hurt and that the invitation to Allah would not be delayed. Inviting to Allah (Exalted be He) should be in a way

that is good and to cooperate to do the good and piety as the way to remove the evil or reduce it. Inviting people to resort to Shari`ah for judgment is the most necessary matter in this regard. This is the only way to strive for good treatment and reform even if only some aims are attained. Some good may happen and the government that they blame may cooperate and reduce evil and make the good abundant.

So wisdom is necessary in inviting with knowledge. Knowledge invites people to be gentle and to give priority to the best and the most important and then to what is next to it.

If inviting people to remove evil would result in worse evil, it must not be done. It should also not do anything that would lead to another worse thing. One must seek to do more good and reduce evil, keep away from worse and dangerous evils that may lead to major Shirk (associating others with Allah in His Divinity or worship) in your country or others, with presidents and rulers, princes or others. It is a must to cooperate with them in removing the evil, reducing it and removing what is against the Shari`ah as much as possible. We have to work according Allah's Book and to His Prophet's Sunnah, to be guided by them and to consult one another. If we find any thing difficult, we have to discuss it collectively and report it to those in higher ranks to remove the evil and help the good prevail.

Advising one another and cooperation only result in the good. Hastiness leads only to more mistakes. We, knowledge seekers, inviters to Allah, and those who enjoin the good and forbid the evil, have to find the best means to reach the good and choose the best ways in our enjoining the right, forbidding the wrong, inviting to Allah, and in all our conduct to please Allah and come closer to Him to attain what is required to

please Allah, remove the evil, and attain the good. We have to be keen on doing that, cooperate in doing it, and compete in this regard. If there is a necessity for power, the matter must be reported to those in charge to remove this matter and follow it till it disappears.

I advise my brothers in this country and everywhere to follow the way of the Prophet (peace and blessings be upon him) and his companions in word and deed and to be good example in their words and deeds, to start as good examples in every good and to forbid every evil so that they would be a practical example in their deeds, conditions, ethics, gentility, mercy, and benevolence. They have to pay attention to this matter. They should be gentle, for it is better to mistakenly let people escape punishment than to punish them unjustly.

May Allah guide everyone to useful knowledge, good deeds, and make hearts and deeds good! May Allah guide all preachers and scholars everywhere to the best, provide them with more faith and knowledge, and guide their leaders to all that pleases Allah, make their advisors good, keep them away from any evil, make them guided, guide them to judge by Islamic law, remove whoever hates or refuses that, and replace them with better than them! Allah is (Glorified and Exalted be He) the All-Generous, All-Gracious. May peace and blessings be upon Muhammad, his family, and companions!

Giving advice is not slander

All praise be to Allah, and peace and blessings be upon His Messenger, his family, his Companions, and those who follow his guidance.

To proceed:

I thank Allah (Glorified and Exalted be He) for this gathering with brothers in Islam who advise, help and recommend one another to righteousness, Taqwa (fear/wary of offending Allah) and Al-Haqq (the Truth) and abide by it. It is known that Allah (Glorified and Exalted be He) did not create anything in vain or without purpose, but He created all creatures to worship and glorify Him and to abide by His Purified Shar` (Law). He promised them that if they comply with His Purified Shar` (Law), He would, in this worldly life, support them with His Victory, forgive them, and grant them safety in their homelands and guidance to goodness. He also promised to give them great Thawab (reward from Allah) and blessings in the Hereafter. Allah (Glorified be He) says:﴾ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ﴿﴾ I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). ﴿﴾ Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. ﴿

Allah (Glorified and Exalted be He) created all his Creatures for `Ibadah (worship) which means full obedience to Him and to His Messenger (peace be upon him). The head of `Ibadah is Tawhid (belief in the Oneness of Allah), compliance with His Shari`ah (Islamic law)

and refraining from what He prohibits of Shirk (associating others with Allah in His Divinity or worship). Allah named obedience and Tawhid to Him '`Ibadah' because it means humbling oneself, submission, and following orders.

That is why Arabs use the phrase 'tareeq mu`abbad' to describe a smooth path. `Ibadah is obeying Allah and His Messenger with all due humbleness, submission and yielding through which the worshipper hopes for Allah's Mercy and fears His Torment.

As said earlier, the head and essential pillar of `Ibadah is Tawhid to Allah and being sincere to Him Alone in all acts of `Ibadah such as when making Du`a' (supplication) to Him, fearing Him and hoping for His Mercy, fasting, praying, slaughtering, vowing and the like. Allah (Exalted be He) says:﴾ And your Lord has decreed that you worship none but Him. ﴿He (Glorified be He) also says:﴾ You (Alone) we worship, and You (Alone) we ask for help (for each and everything). ﴿He (Glorified be He) also says:﴾ And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him). ﴿This is the meaning of 'La ilaha illa Allah' (there is no deity but Allah); this statement indicates that none is worthy of `Ibadah but Allah.

It denies that anyone other than Allah has the right to be worshipped and affirms that this is the right of Allah Alone. Therefore, whatever is worshiped apart from Allah such as idols, stones, graves, angels, prophets, etc., is Batil (null and void) because none is worthy of `Ibadah but Allah (Glorified and Exalted be He). Allah (Glorified and Exalted be He) says:﴾ That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood). ﴿This is the denotation of 'La ilaha illa Allah' that means Tawhid to Allah, absolute sincerity to Him Alone and believing that `Ibadah is the right of Allah (Glorified and Exalted be He) Alone and He has no partner in it.

This is in addition to testifying that Muhammad is the Slave of Allah and His Messenger and he is the Last and the best of the prophets along with believing in all what Allah and His Messenger informed us of: believing in all prophets and in all the issues related to resurrection, Jannah (Paradise), hellfire, reckoning, recompense and reward. All this falls under belief in Allah.

Therefore, each Mukallaf (person meeting the conditions to be held legally accountable for their actions) has to believe in Allah and His Messenger, abide by Allah's Shar`, be sincere to Him Alone in all acts of `Ibadah and refrain from what He prohibits of sayings, deeds or beliefs. This is the Din (religion) of Islam that Allah accepts.

Allah (Exalted be He) says:﴾ This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islâm as your religion. ﴿Islam entails submission and devotion to Allah, compliance with His Shar` and abandoning what He prohibits. The head of this is Tawhid to Allah and being sincere to Him Alone just as what He (Exalted be He) says about His righteous worshippers from among Imams (pious people) and the chosen good people:﴾ Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear. ﴿

So each Mukallaf of mankind and jinn should worship Allah truly and sincerely, submit to His Shar`, recommend one another to Al-Haqq and abiding by it and give advice to one another because religion is sincerity of advice for all. Mukallafs have to help one another to reach righteousness and Taqwa according to what Allah (Exalted be He) says:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety). ﴿He (Glorified and Exalted be He) also says:

(Part No : 7, Page No: 305)

﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

These are the righteous and the blessed while the rest are the losers. No worshipper from among the jinn or mankind can attain safety or happiness except by abiding by the Din of Allah (Exalted be He), doing good deeds, performing the Faridahs (obligatory acts) ordained by Allah, abandoning what He prohibits, recommending one another to Al-Haqq, helping one another in righteousness and Taqwa and recommending one another to patience and to performing Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and abstaining from Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) for this falls under recommending one another to Al-Haqq. Mankind should know the value of this blessing they are created for; it is the blessing of Islam, the greatest blessing ever bestowed.

Since Allah has guided a worshipper to Islam, they have obtained the greatest blessing that Allah ever bestowed on them. They have to know the value of such a blessing and thank Allah for it just as He (Exalted be He) says:﴾ Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice." That is better than what (the wealth) they amass. ﴿Allah's Bounty is Islam and His Mercy is guiding a person to it. Moreover, it is by Allah's Grace and Mercy that He has given the charge of this country to an Islamic government that attends to the religious and worldly affairs, ensures safety, observes enjoining Ma`ruf, forbidding Munkar, rules according to His Shari`ah (Islamic law) and prohibits what He and His Messenger (peace be upon him) prohibit.

Surely this is one of Allah's greatest blessings. All praise be to Allah, these have been the principles always held by this country, its ancestors and Muslim scholars since the time of Shaykh Muhammad ibn `Abdul-Wahhab

(Part No : 7, Page No: 306)

(may Allah be merciful to him) and the time of Imam Muhammad ibn Saud (may Allah be merciful to him). Da`wah (calling) to Allah, Tawhid, recommending to Al-Haqq and abidance by it, have been the Manhaj (methodology) of this country, its ancestors and its scholars in good times and bad and under all circumstances. Therefore, it is Wajib to thank Allah for such blessings and recommend one another to observe them, call to them among scholars, rulers, the rich, the public and the elite.

All these are blessings that we should advise one another to thank Allah for in addition to abiding by and calling to them. We should help one another in righteousness and Taqwa, recommend one another to Al-Haqq and abiding by it, enjoin Ma`ruf, forbid Munkar and call to the Way of Allah (Glorified be He) Who orders us to:﴾ Invite (mankind, O Muhammad peace be upon him) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿

However, giving advice should be in a good manner, useful writing and helpful speeches not by exposing people's defects, slandering them or criticizing the state on the Minbar (pulpit) and the like. It should be done by making every effort to put an end to evil and maintain good in wise ways and by the means that are pleasing to Allah (Glorified and Exalted be He). We truly enjoy great blessings: that of Islam, safety and sound health in addition to the great blessing that Allah bestowed upon us during the second Gulf War following the attack of Allah's enemy, Saddam and his soldiers when they invaded Kuwait. Allah helped our country to play a vital role in this regard and exert great efforts to end injustice. It sought His support then the support of multi-national troops, which helped put an end to such injustice.

(Part No : 7, Page No: 307)

All this was by the success and guidance granted by Allah (Glorified be He) that He made people gather to fight against injustice and aggression until Allah put an end to the oppressor and helped the oppressed return to their homeland; this is one of the greatest blessings of Allah.

Therefore, we have to thank Allah for His numerous Blessings, acquire religious knowledge, help one another in righteousness and Taqwa, advise each other about the Din of Allah, recommend one another to Al-Haqq and abiding by it and praise Allah for all His Blessings.

Moreover, the state, scholars and the public should thank Allah and fulfill their duties towards Him, recommend one another to His Obedience, abide by His Orders and work on refining themselves. We should maintain and observe whatever is pleasing to Allah and refrain from and warn people against whatever angers Him (Glorified and Exalted be He).

The duty of the state is to abandon what Allah prohibits, fulfill what He enjoins and abides by His Shari`ah. The duty of scholars and rulers is to adopt Da`wah, clarify religious matters, make people hope for Allah's

Mercy and fear Him. All stakeholders, whether they are rich, chiefs, corporates or the public have to adopt Da`wah through good advice, reflect on their deeds and struggle against their inner desires until each of them becomes a good example in obeying Allah and His Messenger. This applies to all people and not only to the state. The duty of the state is to fear Allah, truly fulfill its duties towards Him, refrain from what He prohibits, keep to the Straight Way, and deter the oppressors from oppressing through Shar`y means.

Each person should always consider their deeds, fear Allah and observe Amanah (honesty, trust, and obedience).

(Part No : 7, Page No: 308)

They should avoid injustice and aggression, do their best in truly obeying Allah and His Messenger, and recommend one another to Al-Haqq and abiding by it. This is Wajib upon all Muslims, the rich, the poor, rulers and scholars. Each of them has to fulfill their own duties. Allah (Glorified be He) says:﴿ So keep your duty to Allâh and fear Him as much as you can. ﴾

This is Wajib upon all Mu'mins (believers), men and women. Allah (Glorified and Exalted be He) says:﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another. ﴾They all are Waliys (guardians) of one another. They should not commit Ghibah (backbiting), bear false witness against, do wrong to or claim false allegations against one another. They will be shirking their duties if they do not recommend and help one another in righteousness and Taqwa, adhere to the Din of Allah in words and deeds and maintain Tawbah (repentance) to Allah (Glorified be He).

Allah (Glorified be He) says:﴿ enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). ﴾This means to support one another by giving advice, guidance, enjoining Ma`ruf and keeping away from the causes of disagreement and enmity, from Ghibah and Namimah (tale-bearing) and from whatever Allah prohibits in the Noble Qur`an and Sunnah (acts, sayings or approvals of the Prophet).

Enjoining Ma`ruf and forbidding Munkar are among the most important duties and the greatest of Islam's Wajibs. They are not confined to a certain group of people; rather it is Wajib upon all Mu'mins according to what Allah (Glorified and Exalted be He) says:﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât) and give the Zakât, and obey Allâh and His Messenger (peace be upon him). Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴾

(Part No : 7, Page No: 309)

Allah (Glorified be He) clarifies in this Ayah (Qur'anic verse) that all Mu'mins, men and women, are Waliys of one another; there is no difference between a ruler, manager, scholar, etc., or between a male Mu'min and a female one. Each of them has their own Wajib to be fulfilled in proportion to their knowledge and abilities.

Allah (Glorified and Exalted be He) says:﴿ O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones. ﴾They have to thank Allah (Glorified and Exalted be He) because they live in a secure country under the rule of an Islamic state that guides people to Allah, His Book (Qur'an) and His Messenger's teachings, enjoins Ma`ruf, forbids Munkar and rules according to Allah's Shari`ah and where every individual can freely perform their Faridahs towards Allah, abstain from His prohibitions and recommend one another to Al-Haqq and abide by it in safety and soundness.

I ask Allah (Glorified be He) to improve our conditions, refine our leaders and guide all Muslim rulers to rule according to His Shari`ah, abide by and recommend one another to it. I also ask Allah to grant guidance to our rulers, and the Custodian of the Two Holy Mosques in particular. I also ask Him (Glorified be He) to guide them all to what is pleasing to Him, help them thank and remember Him, refine their retinues, guide them to what is good, keep them away from evil and make them from among those who are guided and who can guide.

(Part No : 7, Page No: 310)

We ask Allah to grant all Muslim rulers success and guidance, help them in every goodness, guide them to what is pleasing to Him and help them in abandoning what He (Glorified and Exalted be He) and His Messenger (peace be upon him) prohibit, in supporting the callers to Al-Haqq and deterring the upholders of falsehood.

I ask Allah with His Magnificent Names and Sublime Attributes to guide us all to beneficial knowledge and good deeds and save us from the evil of our souls and from our sinful deeds. I also ask Allah to improve Muslims' conditions everywhere, refine their leaders and guide Muslim rulers to rule according to His Shari`ah and abide by and recommend one another to this matter. I seek refuge with Allah from Satan and his insinuations and I ask Him to help us in doing all forms of goodness for He is Generous and Bountiful. May Allah send His Peace and Blessings upon His Servant and Messenger, our Prophet Muhammad and upon all of his family and Companions.

(Part No : 7, Page No: 311)

commenting on criticism among Du`ah

Praise be to Allah, the Lord of the Worlds. May Allah's peace and blessings be upon our trustworthy Prophet Muhammad, his family, Companions and those who follow his Sunnah until the Day of Judgment.

Allah (Glorified and Exalted be He) ordains justice and virtue; and forbids injustice, tyranny and aggression. He sent His Prophet Muhammad (peace be upon him) with the same Message of all the Messengers, which is the call to Tawhid (monotheism) and dedicating `Ibadah (worship) to Allah Alone. He asked him to establish justice and forbid any form of `Ibadah dedicated to anyone other than Allah, division and usurping people's rights.

It has become prevalent nowadays that many of those who claim to be scholars and Du`ah (callers to Islam) backbite their fellow Du`ah and knowledge seekers, whether in private or in public. They might even record this on tapes to be distributed among the people, or in lectures they give in Masjids (mosques). This is contradictory to the commandments of Allah and His Messenger in many ways, including:

First, it is considered a violation of the rights of Muslims, even scholars and Du`ah who have done their best to enlighten people

(Part No : 7, Page No: 312)

and correct their `Aqidahs (creeds), and have exerted much effort in giving lectures and writing useful books, so they are among the best of Muslims.

Second, this violates the unity of Muslims and spreads division among them, although they are in dire need of unity and staying away from division and rumors, especially that Du`ah who are backbited against belong to Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) who are known for fighting Bid`ahs (innovations in religion) and superstitions, and exposing those who call to them. There is no interest for anyone to do this except our enemies, such as Kafirs (disbelievers), hypocrites, or those who commit Bid`ahs.

Third, this helps biased people, whether secularists, westernizers or atheists, who are known for spreading rumors about Du`ah and inciting people against them, in achieving their aims. The Islamic brotherhood should prevent Muslims from helping the enemies against their Muslim brothers, whether knowledge seekers, Du`ah or others.

Fourth, this misguides laypeople and scholars; spreads false rumors; leads to Ghibah (backbiting) and Namimah (tale-bearing); opens the doors to evil for those whose souls are weak, who spread rumors, arouse Fitnah (temptation) and harm the Mu'mins (believers) unjustly.

Fifth, most of the things claimed are untrue; they are just illusions made pleasant and inspired by Satan. Allah (Exalted be He) says,﴿ O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. ﴾

(Part No : 7, Page No: 313)

A Mu'min should interpret the words of their brothers in the best possible way. Some of the Salaf (righteous predecessors) said, "Do not take a word said by your brother ill, so long as it is open to a better interpretation."

Sixth, if some scholars and knowledge seekers practice Ijtihad (juristic effort to infer expert legal rulings), there is no harm in that if they are qualified for Ijtihad. If others oppose them in that Ijtihad, they should argue with them in a mild way out of keenness on reaching Al-Haqq (the Truth) from the nearest way and resisting the insinuations of Satan among the Mu'mins. If this is not possible, and it is decided that they should be publicly opposed, this should be done in the mildest possible way, without aggression or severity, which might make them refuse Al-Haqq, and without attacking the people directly or judging their intentions. The Messenger of Allah (peace be upon him) used to say, "I knew that some people said so and so."

I advise those brothers who have backbitten Du`ah to perform Tawbah (repentance to Allah) of what they wrote or said, which misguided some young people, filled them with grudges, diverted them from seeking useful knowledge and practicing Da`wah, and occupied them with spreading rumors and tracing the mistakes of people deliberately.

(Part No : 7, Page No: 314)

I also advise them to expiate for what they have done, whether in writing or any other way, to clear themselves from such deeds and remove the effect of what they said earlier. They should also perform

useful deeds that bring them closer to Allah and benefit the people; and beware of hastening to judge people as Kafirs, Fasiqs (people flagrantly violating Islamic law) or Mubtadi`s (those who introduce innovations in religion) without evidence. The Prophet (peace be upon him) said,❨ When a person calls his brother (in Islam) a Kafir, one of them will certainly deserve the title. ❩(Agreed upon by Imams Al-Bukhari and Muslim).

It is prescribed for Al-Haqq seekers and learners to refer to the eminent scholars if they face something ambiguous in their words, so that they will clarify the matter to them and remove the doubts they have, according to Allah's saying in Surah Al-Nisa',❨ When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you. ❩

Allah is the One responsible for setting right the affairs of the Muslims; inclining their hearts to Taqwa (fearing Allah as He should be feared); guiding all the Muslim scholars and all those who call to Al-Haqq and to what pleases Him and benefits the people; gather them on guidance; protect them from the means leading to dispersion and disagreement; and make them support Al-Haqq and not falsehood. He is the Only One Capable of doing so. May Allah's peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow his guidance until the Day of Judgment.

First question:

Weeks ago, Your Eminence issued a declaration about criticism among Du`ah, which was interpreted by people in different ways. What is your opinion on this?

A:

Praise be to Allah, and may Allah's peace and blessings be upon the Messenger of Allah and those who follow his guidance.

I meant by the mentioned declaration to give some advice to my brothers of scholars and Du`ah. If they want to criticize their brothers in articles, lectures or symposiums, it should be in the form of objective, constructive criticism without mentioning names of people, as this causes enmity and clashes among the people.

If the Prophet (peace be upon him) knew that one of his Sahabah (Companions) did something contradictory to Shari`ah (Islamic law), he used to say,❨ I have heard that some people said so and so. ❩**Then, he used to clarify the correct ruling on this.**

He was once told that a man said, "I shall offer Salah (Prayer) continuously without sleeping." Another man said, "I shall observe Sawm (fast) continuously without breaking it." The third said, "I shall never marry." The Prophet (peace be upon him) gave a Khutbah (sermon) to the people, praised Allah, and then said,❨ I have heard that some people said so and so. However, I offer Salah and sleep too; I observe Sawm and abstain (from Sawm); and I also marry women. Whoever turns away from my Sunnah (supererogatory act of worship following the example of the Prophet) has no relation with me. ❩

I mean that warning the people should be done in this way, like what the Prophet said, such as "Some people say so and so, but it is prescribed

to do so." Thus, criticism is directed without hurting anyone, but only as a form of clarifying the Shar`y (Islamically lawful) way, so that love and affection remain among the Muslim brothers, Du`ah and scholars.

I am not referring to certain people; I am referring to all the Du`ah and scholars, whether at home or abroad.

My advice to everyone is to give mutual advice to each other implicitly, not explicitly. The aim is to attract their attention to the mistake committed and clarify Al-Haqq, with no need to hurt certain people. May Allah grant everyone success!

`Abdul-`Aziz ibn `Abdullah ibn Baz

Chairman of the Departments of Scholarly Research,

Ifta', Daw`ah, and Guidance

A piece of advice to (CPVPV) to act leniently and kindly

From `Abdul `Aziz Bin `Abdullah Ibn Baz to His Excellency the honorable brother the general chairman of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), may Allah grant him success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Kindly find the attached message included in this letter that I received from an Egyptian person pointing out the mistreatment his wife had at the hand of some officials of the (CPVPV) in Jaddah. Perusing this message, I hope that you advise the (CPVPV) in Jaddah and other places to be lenient and adopt a good approach in repudiating evil actions, especially the issue of exposing the face of women. Indeed, Allah (Exalted be He) grants for kindness that which He does not grant for severity. Definitely, this is a controversial issue among scholars. Thus, one must seek leniency in repudiating it and adopt a good approach in calling women to wear hijab (veil) and there is no need to demand the passport or visa of such a lady or oblige her to get into the car and bring her to the office. This is especially true with foreigners who are much more entitled to be treated kindly due to their ignorance of Shari`ah and because they are accustomed to expose their faces in their countries except those on whom Allah (Exalted be He) has mercy.

May Allah (may He be Praised) grant you success to all that pleases Him and help you do every good! He is All-Hearer, Ever Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

(Part No : 7, Page No: 318)

Forbidding the evil according to one's ability

I am a girl who lives in the students' residence. Allah (Exalted be He) has guided me to the truth. I have begun to adhere to it, praise be to Allah. However, I am very upset because of what I see around me of sins and evil deeds, especially among some of my fellow-students such as listening to music and malicious gossip. I advised them often but some of them make fun of me and mock at me saying that I am being extreme.

What should I do? May Allah reward you!

You have to denounce the evil as much as you can by kind words and good manners. You should cite Ayahs and Hadiths that speak of that according to your knowledge. Do not take part in listening to music, gossiping, or other forbidden talks and deeds. You should withdraw as much as you can until they start taking about something else, because Allah (may He be Praised) says: ﴾ And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. ﴿

If you denounce them according to your ability and withdraw from what they are doing, then their deeds or criticism of you will not affect you. Allah (may He be Praised) says: ﴾ O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do. ﴿

(Part No : 7, Page No: 319)

Allah (Exalted be He) explains that the believer will not be harmed by those who go astray, if he adheres to the truth and follows true guidance denouncing evil, keeping steadfastly to the truth, and calling others to it. May Allah grant you a way out and benefit them by means of your guidance, if you are patient and seek reward. Receive the glad tidings of great goodness and good consequences so long as you remain steadfast in adhering to the truth and denouncing that which goes against it. Allah (may He be Praised) says: ﴾ and the (blessed) end is for the Muttaqûn (the pious). ﴿ **Allah (Glorified and Exalted be He) says:** ﴾ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴿ **Allah (Glorified be He) also says:** ﴾ As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)." ﴿

May Allah help you do what pleases Him and bless you with patience and steadfastness! May He help your sisters and family and colleagues to do that which He loves and which pleases Him! He is All-Hearing, Ever-Near, and He is the Guide to the straight path.

Questions and Answers on the invitation to Allah

Q 1:

In our village, when a wife dies and her husband marries another wife, the husband takes the new wife on his wedding day and visits the old wife's grave to pour water on it.

A: This is a baseless innovation.

The Culture of a Muslim caller

Q :

How should a Muslim caller develop his culture? What are the necessary sources for his culture to have effective call that Allah may bless?

Answer :

Da`wah (calling to Islam) is the most important task and the greatest obligation. People, Muslims or non-Muslims, are in dire need of it. Muslims need more knowledge and need someone who can alert them to their sins and mistakes so that they can rectify their errors, hold fast to obeying Allah (Exalted be He) and His Messenger (peace be upon him), and refrain from the things prohibited by Him and His Messenger. Likewise, the non-Muslims need someone who can call them to Allah (Exalted be He) and show them that Allah has created them to worship Him. They should know that they must embrace Islam and adhere to what the Prophet (peace be upon him) brought. However, the Da`y

(Part No : 7, Page No: 321)

(caller to Allah) has to consider some indispensable things so that his Da`wah can be successful and fruitful. The most important thing he should consider is having knowledge that must be obtained from Allah's Book and the Sunnah of His Messenger (peace be upon him). Allah (Glorified and Exalted be He) says: ﴿ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾ **The scholars interpreted Allah's saying (Exalted be He)** ﴿ I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴾ **to mean that a Da`y has to obtain sure and certain knowledge to learn how to enjoin what is right or forbid what is wrong and how to call to Allah (Exalted be He). Knowledge for him is like eyesight which enables a person to see harmful things such as the holes and thorns that should be avoided.**

Moreover, the Da`y should be kind and mild in his call. He should not hasten in it in order for him to handle matters appropriately. If the person called to Islam can grasp knowledge and respond without admonition and debates, the Da`y should explain the truth with good manner and clear proof. If he responds positively, the issue is over and the aim of Da`wah is achieved. However, if the person is reluctant, turns away, is neglectful and indifferent, then the Da`y should advise, exhort, and remind him of Allah (Exalted be He) in a good manner so that he can respond and accept the truth. If the person has an ambiguous matter that needs to be debated, the Da`y should argue with him kindly in a way that is better to clarify the truth to him and leave him no misconception to take as a pretext in leaving the truth or embracing falsehood. This opinion is supported by the Ayah where Allah (may He be Praised) says: ﴿ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴾

(Part No : 7, Page No: 322)

The Da`y must be sincere to Allah (Glorified and Exalted be He), beware of Riya' (showing-off), and make his Da'wah for the sake of Allah and the Hereafter. He should not intend to be praised by people or to attain worldly gains. Allah (may He be Praised) says: ﴿ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴾

He should endeavor to use suitable words and invite to Allah (Exalted be He) gently and kindly. He should not be harsh except when necessary. Allah (Glorified and Exalted be He) says: ﴿ and argue with them in a way that is better. ﴾ **Allah also says,** ﴿ And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses) ﴾ **"The people of the Scripture" here refers to** the Jews and Christians. ﴿ except with such of them as do wrong ﴾ **This means that Kindness is indispensable in Da`wah. The Prophet (peace be upon him) said:** ﴿ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ﴾ **The Prophet (may peace and blessings be upon him) said,** ﴿ "He who is deprived of kind behavior is in fact deprived of all good." ﴾ **The believing Da`y should call to Allah (Exalted be He) with good manners and kindness so that people may respond to him positively and no one can reject or resist him improperly. Some harsh and ill-mannered callers are rejected and abused, which makes it worse. When the Da`y is gentle and calls to Allah (Exalted be He) in kindness and good manners, it is hopeful that his Da`wah will be accepted or at least people will react to him with gentleness.**

(Part No : 7, Page No: 323)

All success belongs to Allah!

Women and Da`wah to Allah

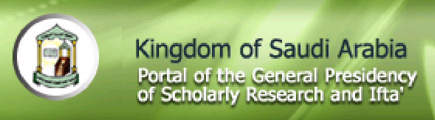
Question: What do you think of women practicing Da`wah (call to Islam) to Allah (Glorified and Exalted be He)?

Answer:

A woman is like a man; she has a duty towards Da`wah to Allah, enjoining good and forbidding evil. All the evidences on this in the Qur'an and Sunnah (whatever is reported from the Prophet) are general to men and women except what is specified by evidence, and the opinion of scholars in this regard is clear. Amongst the evidence from the Qur'an on this is His Saying (Exalted be He):﴿ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴾**And His Saying (Glorified and Exalted be He):**﴿ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴾

Therefore, women should call to Allah while abiding by the shar`y (Islamically lawful) morals, besides this, she should have patience and seek Allah's Reward for Allah (Glorified be He) says:﴿ and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴾**In addition to His Saying about** Luqman; **the wise man that he told his son:**﴿ "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf - (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption). ﴾**Above that, she should consider another thing, that is to show a good example of virtuousness,**

Hijab (veil) and righteous deeds, and staying away from Tabarruj (women dressed immodestly in violation of the Islamic dress code) and free intermixing (of men and women) - which is prohibited - are factors that make her, practically and verbally, call to abandon whatever Allah has prohibited for her.



The manner of calling those who are influenced by a certain culture

Q:

If the people whom you call to Allah are influenced by certain cultures or communities, how can we call them to Allah?

A:

The Da`y (caller to Islam) should explain the false opinions of the schools and the factors of the environment by which they are influenced. He should point out the falsehood and Bid`ahs (innovation in religion), if any, on which these schools are based. It should be clear that it is necessary to refer all matters to the book of Allah and His Messenger's Sunnah. Therefore, their customs and knowledge should be weighed according to Shari`ah, and then what is in compliance with it must be kept and what is not must be eliminated. This is the case with the scholars when weighing the issues of Fiqh according to the evidence from Shari`ah. The things which contradict Shari`ah, whether they are of the traditions of the fathers, ancestors, noble Shaykhs or others, must be disregarded.

To conclude, it is incumbent upon all Muslims to adhere to the good manners and conduct indicated by the Book of Allah and the Sunnah of His Messenger (peace be upon him). No one should be biased to the line of conduct of their father, grandfather, country or environment. Rather, they should adhere to that which is indicated by Allah and His Messenger (peace be upon him) and Ijma` (consensus of scholars) adopted by Salaf (righteous predecessors).

(Part No : 7, Page No: 325)

Offering women the chance to call to the Way of Allah (Glorified and Exalted be He)

Q :

Can women be given the opportunity to call to the Way of Allah (Exalted be He)?

A :

Nothing prevents this so long as there are righteous women qualified to engage in Da`wah to Allah (may He be Praised). Such women should be helped, employed, and asked to guide their sisters because women need female callers whose existence amongst women can be of more benefit in conveying Da`wah to the way of truth than men: A woman's shyness may prevent her from expressing all her concerns before a male caller. She may also face obstacles hindering her from listening to Da`wah delivered by a male caller. On the contrary, she has nothing of such things with female callers, because she mixes with them, expresses what she wants to ask about, and is influenced much more by them.

Any woman who has knowledge should do her duty towards Da`wah and guiding others to good as much as she can because Allah (Glorified and Exalted be He) says: ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." ﴿

(Part No : 7, Page No: 326)

Allah (Glorified and Exalted be He) also says: ﴾ So keep your duty to Allâh and fear Him as much as you can ﴿ **There are many Ayahs that stress this meaning and they are applied to both men and women. May Allah grant us success.**

(Part No : 7, Page No: 327)

Enjoining Good and Forbidding Evil: Manner and Wisdom

Q :

What is the proper manner and the underlying wisdom of enjoining good and forbidding evil?

A :

This is a highly important question that is worthy of deep concern, for enjoining good and forbidding evil are of the most serious obligations in Islam. Indeed, undertaking this duty by the insightful and knowledgeable people is a great means to reform, guiding the societies, and keeping them away from Allah's punishment here and in the Hereafter. Allah (Exalted be He) says, ﴾ You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. ﴿ **Allah depicts them as 'the best of peoples' for the good deeds mentioned. Allah (Glorified and Exalted be He) then says,** ﴾ Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful. ﴿ **Allah describes those people as successful in absolute manner, for their undertaking this great obligation of enjoining good and forbidding evil.**

(Part No : 7, Page No: 328)

They win success due to their good deeds. Success here refers to every good. Evidently, it is a means to happiness here and in the Hereafter. Allah also (may He be Praised), ﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿ **Here, the believing men and women are promised mercy for their good deeds including the act of enjoining good and forbidding evil. Apparently, the Ayah makes it plain that this is a duty on all believing men and women according to one's ability. Indeed, the duty of enjoining good and forbidding evil is one of the great morals and characteristics but it should be carried out kindly and wisely without violence or harshness. A person who undertakes this duty should be fully and deeply aware of al-Ma`aruf i.e. what Allah and his Messenger commanded, and al-Munkar i.e. what Allah and his Messenger forbade.**

It is obligatory on an advisor, man or woman, who performs this duty to be well-acquainted with the affairs that he discusses. Allah (Exalted be He) says, ﴾ Say (O Muhammad صلى الله عليه و سلم): "This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh - Islâmic Monotheism with sure knowledge). ﴿ **Allah (Glorified and Exalted be He) also says:** ﴾ Invite (mankind, O Muhammad صلى الله عليه و سلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. ﴿ **The wisdom here refers to knowledge. Clearly, inviting people to Allah is a form of enjoining good and forbidding evil, for it discloses and proves the Truth for humankind. He who enjoins good**

(Part No : 7, Page No: 329)

and forbids evil may have some authority that deters the evildoer and disobedient but inviting people to the Way of Allah is much broader and wider in scope, for it includes the clarification and guidance of all people to the Truth.

To summarize, an Islamic caller and one who enjoins good and forbids evil has to be fully and deeply educated lest they should command an illegal matter or forbid a lawful practice. Again, this should be done kindly and wisely without the least violence or foul language. Allah (Glorified and Exalted be He) says, ﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿ **When entrusting them with His message to Pharaoh, Allah (may He be Praised and Exalted) addressed Musa (Moses) and Harun (Aaron) saying,** ﴾ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴿

Saying, "Sadaq Allah Al-`Azhim" i.e. Truth is what Allah, the Great, told)" upon finishing a session of Qur'an recitation

Q :

I often hear that saying "Sadaq Allah Al-Azhim" upon ending recitation of the Qur'an is aBid`ah (innovation in religion). Some people told me that it is permissible and they quoted as evidence the Ayah: ﴿ Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîfa (Islâmic Monotheism, i.e. he used to worship Allâh Alone) ﴾

(Part No : 7, Page No: 330)

Some educated people told me that when the Prophet (peace be upon him) wanted to stop someone who was reading Qur'an he said, "Enough" and he did not say "Sadaq Allah Al-Azhim"." Now, is it permissible to say "Sadaq Allah Al-Azhim" at the end of a session of recitation? Please, advise in details. A :

People's custom of saying "Sadaq Allah Al-Azhim" when finishing a session of recitation is a baseless act that should not be taken as a habit. Indeed, according to the principles of Shari`ah, it is a Bid`ah. If anyone believes that it is Sunnah, it should not be done or taken as a habit for the lack of legal foundation. As for Allah's Saying:﴿ Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth ﴾**this has nothing to do with this matter. Allah was commanding him to explain to the people that Allah had spoken the truth in what He told in His Great Books like the Tawrah (Torah), etc. He was speaking the truth in all that He said to His slaves in His Glorious Book, the Qur'an. But this is not evidence that it is Mustahab (desirable) to say "Sadaq Allah Al-Azhim" after reading the Qur'an or after reading some Ayahs or a Surah (Qur'anic chapter). This was not reported or known from the Prophet (peace be upon him) or his companions (may Allah be pleased with them).**

﴿ When Ibn Mas`ud recited to the Prophet (peace be upon him) from the beginning of Surah (Qur'anic chapter) al-Nisaa' until he reached the Ayah﴿ How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people? ﴾the Prophet (peace be upon him) said to him, "Enough." Ibn Mas`ud said: "I turned to him and saw that his eyes were filled with tears" (peace be upon him), ﴾**i.e. he was weeping because of what is mentioned of this great status on the Day of Resurrection in this Ayah where Allah (may He be Praised) says:**﴿ How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) ﴾

(Part No : 7, Page No: 331)

as a witness against these people?" i.e. against his (peace be upon him) nation. As far as we know, there is no scholar who stated that Ibn Mas`ud **(may Allah be pleased with him) said "Sadaq Allah Al-Azhim" after the Prophet said to him "Enough". The point is that there is no basis in Shari`ah for saying "Sadaq Allah Al-Azhim" when finishing a session of reading the Qur'an. But if a person does that sometimes for certain reasons, it does not matter.**

The ruling on saying: "By your Zhimma i.e. pledge, Salah" or "I am embarrassed if I do such and such."

Question:

Is it permissible to swear by religion, like if a person says to their fellows: By your religion, Salah (prayer) or by saying "I am embarrassed if I do such and such", for these traditions are widely spread amongst women and children, we hope that you would advise us, may Allah reward you!

Answer:

It is impermissible to swear by Salah, Zhimma, embarrassment or any other thing amongst creatures, for swearing should be by Allah only. Thus, a person should not say :"By my Zhimma, I did not do such and such" or "by the Zhimma, life, prayer of so and so". It is also impermissible for anyone to ask you to do this like to be told: "Say; by my Zhimma" or "Say; by my Salah, Zakah (obligatory charity)" and so on, for all of this falls under taking an oath by things other than Allah which has no origin in the purified Shari`ah (Islamic law), also because Salah, Zakah and the likes are acts of servants, and there should be no oath taken by them, rather, swearing should be by Allah (Glorified and Exalted be He) only or by any of His Attributes, according to the saying of the Prophet (peace be upon him):❨ Whoever has to take an oath should swear by Allah or remain silent. (i.e. He should not swear by other than Allah) ❩The Prophet (may Allah's Peace and Blessings be upon him) also says:❨ whoever swears by anything other than Allah will be committing shirk (associating others in worship with Allah) ❩

(Part No : 7, Page No: 332)

Related by Imam Ahmad ibn Hanbal (may Allah be merciful with him) with a Sahih (authentic) Isnad (chain of narrators) on the authority of `Umar (May Allah be pleased with him),it is also related by Al-Tirmidhy, Abu-Dawud with a Sahih Isnad on the authority of Ibn `Umar (may Allah be pleased with both of them) that the Prophet (peace be upon him) said:❨ Whoever swears by anyone but Allah will be a kafir (disbeliever) or a Mushrik ❩Moreover, he (peace be upon him) had also said:❨ Whoever swears by Amanah (trust) is not one of us ❩.

Therefore, every Mu'min (male believer) and Mu'minah (female believer) should beware of this and should not swear but by Allah (Glorified and Exalted be He) e.g. By Allah I did/not do such and such if there is a need for that.

However, it is prescribed for a person to keep their oath and refrain from swearing except when necessary, for Allah (Exalted be He) says:❨ And protect your oaths (i.e. do not swear much). ❩But, if there is a need to make an oath, a person should not take an oath except by Allah or any Attribute of His, such as to say: "By Allah, I have not done such and such" or "By Allah's Might, I have not done such and such". Whereas swearing by anything other than Allah like trusts, the Prophet, the Ka`bah, one's life, honor, Salah or religion, is all impermissible according to the previously mentioned Hadiths. Yet, if a person says: "This is a right on me or on so and so", this is not to be considered an oath. Allah is the One Who grants Success.

Ruling on beating a sick person

Q:

Sometimes, we beat our sick sister lightly. However, we feel anguished; are we sinful for doing so?

(Part No : 7, Page No: 333)

A:

You should consider her case and should not do anything that worsens her condition. You will not be permitted to beat her, if she is incapable of bearing it. However, if the illness is minor and she does something wrong or does something for which she deserves to be disciplined lightly, then there is nothing wrong with that. However, you have to pay attention to her condition. If the beating does her harm, you should not beat her, but if the beating will not harm her because her sickness is light and there is an urgent need to discipline her to stop doing inappropriate things, there will be no harm in doing so.

Your weeping is a grace from Allah

Question:

When I command Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) before people, I feel unnatural Khushu` (the heart being attuned to the act of worship), particularly when I am with the people I admonish. Sometimes, I cry out of fearing Allah, contrary to my state when I am alone. Is this considered a kind of Riya' (showing-off) and hypocrisy? Should I quit commanding Ma`ruf and forbidding Munkar for fear of Riya' and nullification of deeds?

Answer:

You should assiduously call to Allah, command what is good and forbid what is evil. You should not quit what you do, for Satan wants you to give up Da`wah (calling to Islam), so he may delude you into thinking that you do this in order to gain people's praise. You should fear Allah and call to Him sincerely and ask Him to help you. You could say: "Allahumma A`inni `Ala Dhikrika Wa-Shukrika Wa-husni `Ibadatika (O Allah, help me to remember You and thank You and enable me to worship You properly)." You should not heed Satan. If your Khushu` and crying are unintentional and not aimed at gaining people's compliments, then this is a grace from Allah. Allah knows best.

The best form of Jihad

Q:

Does Jihad in the Cause of Allah have one rank whether it is physical, financial, or just spiritual (through supplication) Jihad, especially one a person can perform physical Jihad and take part in fight?

A:

Jihad has several types: Jihad may be physical by one’s self; financial by one's wealth; spiritual by making Du`a’; or educational by education, guiding, and

(Part No : 7, Page No: 335)

helping to do good in any way. The greatest form of Jihad is with one’s self (i.e. fighting in the Cause of Allah), followed by Jihad with one's wealth, Jihad by speaking out and guiding others. Da`wah (call to Islam) is also part of Jihad. However, going to fight in Jihad is the greatest form.

Jihad is a collective obligation

Q:

Your Eminence, the afflictions that Muslims are undergoing nowadays in Bosnia and Herzegovina are obvious. They are meant to uproot Muslims from Europe. Is Jihad not considered an individual obligation in this case, because of the destruction, dishonor, and genocide operations that Muslims are subject to?

Answer:

We have previously mentioned several times that Jihad is a collective obligation, not an individual obligation. Muslims should strive to support their fellow Muslim brothers with their own selves, wealth, weapons, Da`wah (call), and advice. If a group of Muslims undertakes this duty, all the Muslims will be exempted from guilt. However, if all Muslims neglect Jihad, they will all be sinners. Muslims in the Kingdom of Saudi Arabia, Africa, Morocco, **and elsewhere should exert their efforts especially those living in the nearest countries. If one country or more strive in Allah's Cause, the rest are exempted from this duty. These countries should be supported against their enemies because they are oppressed. Allah has ordered us to strive in His Cause against His enemies until He grants them victory. If they abandon Jihad, they will be sinners. If a group of them performs it, the others will be free from guilt.**

(Part No : 7, Page No: 336)

Ruling on Combating Allah's Enemies

All Praise is due to Allah, the Lord of the Worlds. May the peace and blessings be upon His servant and Messenger, the best of His creation who was entrusted with His Revelation, our Prophet and Leader, Muhammad Ibn `Abdullah, upon his Family, his Companions, and those who follow in his footsteps until the Day of Judgment.

It is very important to clarify the legal ruling on Jihad (striving in Allah's cause) with one's own wealth, life, and tongue. Allah (Glorified be He) has oft-repeated Jihad in the Qur'an. His Prophet (peace be upon him) ordered and urged people to strive in Allah's Cause as indicated in the authentic Hadith. He also reminded people of its merits and the great reward that Allah prepared for them.

Allah (Glorified be He) says,﴾ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴿Allah orders people to strive with wealth and soul; whether they are healthy or sick. This is to show its great significance and the urgent need for it. Jihad will raise the banner of Islam, its rulings will be applied, the obstacles of inviting people and spreading the Religion of Allah will be overcome, and Allah's right on His servants will be acknowledged. In addition, people will be brought from darkness to light,

(Part No : 7, Page No: 337)

and will be ruled according to Allah's legislations, not according to Taghut (false gods). Jihad will also bring them from the dark and narrow injustice of the world to the vast and just Islam.

Allah (Glorified and Exalted be He) says in the Noble Qur'an,﴾ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ﴿﴾ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ﴿Allah (Glorified and Exalted be He) informs that the business that will save people from the painful torment is Iman (Faith) and Jihad. He (Glorified and Exalted be He) motivates them saying,﴾ will save you from a painful torment ﴿and﴾ Shall I guide you ﴿

The Caller is Allah (Glorified and Exalted be He) and the intercessor is Muhammad (peace be upon him). Allah has revealed the Noble Qur'an to him and then he conveyed the message to us. The business that saves from the painful torment is to believe in Allah (Glorified be He) alone and His Messenger sincerely, obey His ordinances, abandon His prohibitions, and adhere to the limits set by Him. Jihad is an act that shows obedience to Allah and His Messenger. Allah has stated Jihad after Iman to show its significance and the dire need for it. It is known that it is one of the pillars of Islam. Some scholars ranked Jihad as the sixth pillar. This is for its great importance and benefits. It is one of the great pillars of Islam. Striving in Allah's Cause can be with one's own soul, one's own wealth, tongue, and any means that helps the Mujahids (those who strive/fight in the Cause of Allah) to face their enemies.

(Part No : 7, Page No: 338)

Calling and inviting people to Allah, encouraging them to fight in His Cause, warning them against ignorance and cowardice, offering advice to the Mujahids, clarifying the good reward that Allah has prepared for them are forms of striving in Allah's Cause by tongue. Striving in Allah's Cause with one's own wealth is through providing the Mujahids with weapons, planes, cars, etc.

In this Noble Ayah (Qur'anic verse), Allah (Glorified and Exalted be He) explains that Iman and Jihad are the saving business that relieves people from Allah's punishment. What an honorable and great deed!

The Prophet (peace be upon him) said,﴾ "The peak of the matter is Islam; the pillar is Salah; and its topmost part is Jihad." ﴿He (peace be upon him) also says,﴾ "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it." ﴿However, spending in Allah's Cause is a great kind of Jihad as money can be used in hiring men, buying weapons, and employing Du`ah (caller to Islam). Therefore, money is more beneficial. This is why Allah has stated it in most of the Ayahs before the soul. This is for its great benefit and the good it contains.

Spending in Allah's Cause benefits the Mujahids and helps them against their enemies. It can be used in employing and preparing the Mujahids and making them entirely devoted to Jihad, and spending it on their families. It can be used also in buying weapons, clothes, food, tents, etc.

(Part No : 7, Page No: 339)

That is why Allah has mentioned money first in most of the Ayahs. Allah (Glorified be He) says,﴾ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. ﴿In this relevant Ayah, Allah says,﴾ O you who believe! Shall I guide you to a trade that will save

you from a painful torment? ❪ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ❪ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. ❪ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ❫

It is a Divine Grace that Allah (Glorified and Exalted be He) conferred on the Mujahids; He forgives their sins, admits them to Paradise, and saves them from Hellfire in addition to the near victory and help that Allah will grant them against their enemies if they are truthful, patient, and persevering. Allah (Glorified and Exalted be He) described the Mujahids saying,❪ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. ❫This is the Divine Promise to the believers, if they combat their enemies, have patience, and fear Him. He will grant them victory, support them, and help them escape the evil of their enemies. Allah (Exalted be He) says,❪ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ❫Allah (Glorified and Exalted be He) also says:❪ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❫He (May He be exalted and glorified) also says,

❪ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ❪ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ❫

Allah will make a good final end for those whom He wills. If the believers have patience, fear Allah, combat in His Cause sincerely and devotionally, and make preparations, Allah will grant them victory and help them against their enemies and reward them by making the final end for them as He (Glorified and Exalted be He) has promised.

Allah (Glorified and Exalted be He) says,❪ And, verily, Our Word has gone forth of old for Our slaves, the Messengers, ❪ That they verily would be made triumphant, ❪ And that Our hosts! they verily would be the victors. ❫

Patience, truthfulness, and fearing Allah (Glorified and Exalted be He) are the reasons for victory. May Allah grant victory to His Religion and make His word supreme, for He (Glorified and Exalted be He) is the Most Generous! There is neither might nor power except with Allah! All praise is due to Allah, the Lord of the Worlds! Peace and blessings be upon His Messenger and Slave our Prophet Muhammad, his family, his Companions, and those who follow them until the Day of Resurrection!

The Islamic bond is the best means for

uniting Muslims

Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah, his family, Companions, and those who follow his guidance!

The religious brotherhood among the Muslim people is the strongest tie that unites the Muslim Ummah (nation based on one creed) and strengthens it in the face of its lurking enemies of the Kafirs (disbelievers/non-Muslims) and hypocrites. This is the grace of harmony among Muslims, which Allah (Glorified be He) bestows upon His Prophet Muhammad, and reminds him of it in His saying: ﴾ He it is Who has supported you with His Help and with the believers. ﴿ ﴾ And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise. ﴿ Allah reminds all Muslims, male and female, of this grace bestowed upon them when He (Glorified and Exalted be He) says: ﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿ He (Exalted be He) says: ﴾ The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy. ﴿ Besides,

the Prophet (peace be upon him) said: ﴾ "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbor malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he belie him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honor." ﴿ (Related by Imam Muslim in his Sahih (authentic) Book of Hadith).There are so many Ayahs (Qur'anic verses) and Hadiths to the same effect.

This great grace incites the hatred of the enemies of Islam and they work hard to disunite the Ummah and sow dissention and dispute to make the Ummah lose strength and to easily humiliate and overpower it. As they put it, divide and rule.

The most efficient means that the enemies make use of are the readable, audio and visual media which provide false and distorted news that sow evil, sedition, hatred and dissention among Muslims.

The foremost obligations upon all Muslims, particularly scholars and fair media officials is to face such malignant campaigns that exploit any event to throw doubts and undermine confidence among all Muslims, individuals, groups, rulers and subjects.

It is noteworthy, particularly, this year that many world news agencies that serve the schemes of the enemies of Islam and follow the Christian and Masonic centers plan cunningly to provoke the whole world against

the so-called fundamentalists. They intend to dispraise and cast aspersions on the committed Muslims who adhere to the true fundamentals of Islam and object to coping with the inclination toward rapprochement among cultures and false religions.

Some Muslim media professionals have fallen into the trap of enemies, and began to circulate such anti-Islamic news unaware of the intentions of the enemies or for achieving personal ends. In this way, they support the enemies against Islam and Muslims, instead of carrying out their obligation to confront the enemies of Islam and abort their plots by stressing the importance of the religious bond and Muslim brotherhood among Muslim countries. The inescapable individual errors should not be an excuse for justifying the slander on Islam and Muslims to disunite them.

Therefore, I would like to provide some advice for all Muslims including media professionals and others in the Islamic countries and elsewhere to warn everyone against the plots of enemies among the Kafirs, hypocrites and those who follow their way. They should protect the Islamic text, audio and visual media from being a means for throwing doubts on Islam and the callers to it, sowing dissention among the scholars of the Ummah and dispute among rulers and subjects; scholars and laypeople. They should exert their utmost efforts to bring Muslims together and unite them, calling upon the rulers and subjects to adhere to their religion and seek the judgments of the Shari`ah (Islamic law). They should recommend each other to cooperate on this in proper ways, sincere advice, righteous deed and good conduct. Allah (Glorified and Exalted be He) says:

﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿Allah (Glorified be He) also says:﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿The Prophet (peace be upon him) said:﴾ Religion is based on advising one another. Upon this we said: For whom, Messenger of Allah? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims. ﴿(Related by Muslim in his Sahih Book of Hadith)

It was reported that Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) said:﴾ I gave the pledge of allegiance to the Prophet (peace be upon him) to offer Salah (Prayer), pay the Zakah (obligatory charity) and to give sincere advice to every Muslim. ﴿(Agreed upon by Imams Al-Bukhari and Muslim).

I advise scholars and callers to Al-Haqq (the Truth) to avoid the demonstrations and marches that harm the Da`wah (calling to Islam) and sow dissention among Muslims and sedition between rulers and subjects.

It is an obligation to follow the way leading to Al-Haqq (the Truth) and adopt the means that benefit rather than harm, unite rather than divide, and spread Da`wah (calling to Islam) and show Muslims the obligations they have to do through useful books, tapes, lectures and Friday Khutbah (sermon) that manifest and call to Al-Haqq and clarify and warn against falsehood, along with purposeful visits to rulers and officials and providing written or spoken advice with compassion, wisdom and proper style. Describing the Prophet Muhammad (peace be upon him), Allah (Glorified and Exalted be He) says:﴾ And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you ﴿

He (Glorified and Exalted be He) says to Musa (Moses, peace be upon him) and Harun (Aaron, peace be upon him) when He sends them to Pharaoh :﴾ "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)." ﴿The Prophet (peace be upon him) said:﴾ Give people good tidings and do not fill them with aversion; treat them with ease and do not be hard on them; love each other, and do not differ. ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. ﴿The Prophet (may Allah's Peace and Blessings be upon him) also says:﴾ "He who is deprived of forbearance is, in fact, deprived of all good.'' ﴿All such Hadiths are Sahih and authentically reported from the Messenger of Allah (peace be upon him).

It is narrated inthe Sahih Book of Hadith by Muslim on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said:﴾ O Allah, who (happens to) acquire some kind of control over the affairs of my people and is kind to them - be kind to him, and (who happens to) acquire some kind of control over the affairs of my people and is hard upon them, be hard upon him. ﴿There so many Hadiths to the same effect.

We ask Allah to set right the affairs of all Muslims, unite them on Al-Haqq, guide their leaders and direct them to apply His Shari`ah, abide by it and prefer it to what opposes it. We also ask Allah to grant victory to His Religion through them and help them set right their religious and worldly affairs, grant them happiness, and rescue them in this life and the Hereafter. May Allah guide the Muslim scholars to carry out their obligations in the way that pleases Him, bless their efforts, enable them to support Al-Haqq, and guide them to all that benefits the people and countries! Indeed, He alone is Able to do so. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

(Part No : 7, Page No: 346)

An appeal to the Afghan Mujahid leaders

Praise be to Allah. May peace and blessings be upon Allah's Messenger! O Mujahid leaders (one striving/fighting in the Cause of Allah) in Afghanistan! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Allah (may He be Praised) has granted you victory over the enemy and empowerment on Earth after lengthy burdensome Jihad. It is incumbent upon you to be grateful to Allah and cooperate in righteousness and piety and judge according to the Shari'ah of Allah concerning your lives, people and all deeds. Fighting each other is a major sin and disaster. You must stop it lest your enemies should rejoice at your misfortune and the outcome will be worse. You should fear Allah and give up killing and you should use the peaceful means and the rule of Shari`ah to solve your problems. If you fail to reconcile and stop fighting by these means, I recommend you to form a committee of scholars to judge between you according to Allah's Shari`ah. You should agree on things which lead to the benefit of all and establish Allah's Command among you.

The Custodian of the Two Sacred Mosques, the King Fahd ibn Abdul Aziz, may Allah grant him success to do what benefits you and leads to good outcomes, invited you to discuss all problems peacefully in his presence to solve them

(Part No : 7, Page No: 347)

in the light of the Book and Sunnah. Allah (Glorified and Exalted be He) says:﴾ And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). ﴿Allah (Glorified and Exalted be He) also says:﴾ O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination. ﴿He (may He be Praised) also says,﴾ But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ﴿

You should fear Allah and respond actively to the truth. Beware of fighting which harms you and makes the enemies rejoice at your misfortune. You have two options to end the dispute and reach an agreement which may achieve happiness for all and good outcomes. The first one is to form a committee of scholars to consider the matter of dispute and judge according to Allah's Shari`ah. The second option is to accept the invitation of the Custodian of the Two Sacred Mosques to negotiate the peaceful means to solve and end the dispute in the light of the Book and Sunnah.

Allah is the One Who can bring your hearts together, make peace among you, grant you success to do what benefits you and your country. May He unify your word upon the truth and protect you from the evil plots of the enemies! He is the One Who is Capable of doing so. As-salamu `alaykum warahmatullah wabarakatuh

A special message to the Afghan Mujahids

In the Name of Allah. May Peace and Blessings be upon Allah's Messenger. O Mujahid leaders (one striving/fighting in the Cause of Allah) in Afghanistan! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

All Muslims were pleased with the news of seizing Kabul, the capital of Afghanistan. Allah has granted you and all Muslims this victory and favor. It is incumbent upon you to be grateful to Allah, preserve this bounty and warn against all means that lead to failure and division. Allah (may He be Praised) states,﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿Allah (Glorified and Exalted be He) also says:﴾ O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful. ﴿﴾ And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient). ﴿

Brothers in Islam! Your Jihad was successful, as you persevered and strove greatly in Allah's cause with your lives and wealth that none can count except Allah. You must fear Allah regarding your Jihad, lives, people, and all Muslims. Your disputes and disagreements may gladden your enemies due to your misfortune and weaken your jihad. You must do your best to unify your word and ranks and to end any disputes using peaceful means and

arbitration based on Shari`ah. Beware of the evil plots and greed of the enemy. When you sincerely strive to unify your word, cooperate in righteousness, and piety and avoid anything that leads to disagreements, you will attain great reward and good outcomes. Allah (Glorified and Exalted be He) states,﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿Allah (Glorified be He) also says:﴾ So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious) ﴿He (Glorified and Exalted be He) also says,﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿Allah (Glorified be He) also says:﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿

Allah (Glorified and Exalted be He) also states,﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿Allah (Glorified be He) also says:﴾ By Al-`Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿

Thanks to His Most Beautiful Names and Honorable Attributes, Allah is the One Who can rectify your hearts and deeds, unify your voices upon the truth, grant you, your people and all Muslims a noble end. He will protect you and all Muslims from the means leading to fitnah i.e. sedition, and disagreement and from the evil plots of the enemy, purifying your intentions, words and deeds. He is the Most Generous. As-salamu `alaykum warahmatullah wabarakatuh

The attack on the Babri Masjid in India

and demolishing it is a serious crime

(Part No : 7, Page No: 350)

Praise be to Allah, May peace and blessings be upon the Messenger of Allah, his family, Companions and whoever follows him:

All global and Islamic news agencies reported the atrocious crime committed against Islam, Muslims, and their sanctuaries in the Indian city of Ayodhya, when some Hindus tore down the Babri Masjid (mosque).

However, on hearing this grievous news of the occurrence of such a disgraceful criminal act, we strongly condemned and denounced this outrageous assault, and consider that the destruction and attack on the Babri Masjid is in all respects a major crime, since this includes a serious affront to Islam, Muslims and their sanctuaries. The Indian government should impose severe sanctions upon the perpetrators of this painful disaster. It should reconstruct the Masjid and stop the vicious crimes carried out by Hindus against Muslims and their sanctuaries. If the Indian government does not enforce severe sanctions, it is quite probable that Hindus will tend to engage in further criminal acts against Muslim people and their Masjids in India; especially after the fierce determination of some fanatical Hindus to incite mobbish behavior and demolish the Babri Masjid in front of the Indian government.

(Part No : 7, Page No: 351)

The Indian government should also show respect to Islam and Muslims in India, provide a suitable environment for them, honor their sanctuaries and carefully protect them from the evil of extremists.

I ask Allah to rectify the affairs of all Muslims everywhere, grant them profound understanding of Islam, unite them upon truth, and grant them victory over their enemies. He is Most Generous, Most Bountiful. May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Secretary General of the Constituent Council of the Muslim World League in Makkah Al-Mukarramah

Chairman of the Departments of Scholarly Research, Ifta',

Da`wah and Guidance in Saudi Arabia

Obligation of care for all Muslims; individuals and groups

(Part No : 7, Page No: 352)

All praise be to Allah Alone, the Lord of the whole universe. May Allah's Peace and Blessings be upon the best of all creatures our Prophet Muhammad, his family, Companions, and all those who follow his way until the Day of Recompense.

O Muslims! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Allah (Glorified and Exalted be He) says:﴿ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. ﴾Allah (Glorified be He) also says:﴿ By no means shall you attain Al-Birr (piety, righteousness - here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love ﴾Allah (Glorified be He) also says:﴿ Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allâh's Way), theirs will be a great reward. ﴾

Moreover, it is authentically reported that the Prophet (peace be upon him) said:﴿ The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, and suffers from sleeplessness and fever. ﴾The Prophet (may Allah's Peace and Blessings be upon him) also says:﴿ A faithful believer to a faithful believer is like the bricks of a wall, enforcing each other.' While saying so the Prophet (peace be upon him) clasped his hands, by interlacing his fingers. ﴾Besides, he (peace be upon him) said:﴿ Whoever fulfills the needs of his brother, Allah will fulfill his needs. ﴾

Obviously, what was mentioned previously along with other proofs from Qur'an and Sunnah (whatever is reported from the Prophet) call us to be concerned and care for all Muslims whether groups or individuals wherever they are.

(Part No : 7, Page No: 353)

Thus, we have to review the conditions and the reality of Muslims, and try to know their pains, needs, and requests. We then have to help them according to our different abilities while giving priority to the most important demands over those of less importance and so on. Verily, Muslims either in Muslim or non-Muslim countries need various things. Some need food and clothes, some need learning and training, some need books and schools, some need Masjids (mosques) for performing Salah (Prayer) and mentioning Allah (Exalted be He), and some need teachers and Du`ah (callers to Islam) to encourage them to be dutiful to Allah (Exalted be He) and explain to them the rulings of their Din (religion) so that they worship Him while having true insight into His Guidance. Undoubtedly, all Muslims need physicians, hospitals to treat their sick, and suitable houses that keep their humanity and dignity and protect them against heat and cold.

O Muslims, every body knows that many Muslims all over the world are suffering from many things such as poverty, illiteracy, misery, deprivation, unemployment, illness, and unawareness of the rulings of Din. Thus, it is incumbent on us to cooperate and double our efforts to protect such Muslims and rescue them from their destructive conditions. To come to the point, this blessed organization i.e. the International Islamic Charity Organization, is benevolent and worthy of support and encouragement. The goals and objectives of this organization are very clear; they are to care for knowing about Muslims' pains, solving their problems wherever they are, and keeping their Muslim identity. Some of the most prominent characteristics of the organization mentioned above are that it works for the benefit of the Muslim world as a whole. It does not show loyalty to any specific ideology of any kind other than its loyalty to Islam and its encouragement for charitable works as this can be understood from the Qur'an and Sunnah.

(Part No : 7, Page No: 354)

Consequently, I call all generous people whom Allah (Exalted be He) has given money and abundant wealth to hasten to spend from their money for sake of Allah (Exalted be He). They can do so by providing financial support to the concerned charity organization and contributing to its various projects to enable it to undertake its responsibilities and attain its beneficial Islamic objectives.

It is worth mentioning that Allah (Exalted be He) promises to compensate those who spend their money for His sake both in this world and in the hereafter. He (Exalted be He) says:﴿ and whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers. ﴾He also says:﴿ And whatever good you send before you for yourselves, (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward. ﴾

Another reason that encourages us to support this charity organization is that those who are in charge of it are known for their trustworthiness and truthfulness. They dedicate themselves, pay from their own wealth, and allocate their time for the sake of benefiting the greatest number of those who are in need amongst Muslims. This assures us that whatever money we spend through this organization will be with trustworthy people who will invest and increase it until it reaches the legal recipients.

On this occasion, O Muslim brothers, I advise you and myself to fear Allah (Glorified and Exalted be He) in secret and public. On the other hand, I advise those who are in charge of this charity organization to fear Allah regarding the money of the organization, not to spend or invest in it except through Shar`y (Islamic legal) ways, and not to indulge in any activity that involves a stain of Riba (usury), for it is reported in a Sahih Hadith that the Prophet (peace be upon him) said: Allah is Pure and, therefore, only accepts that which is pure. Allah (may He be Exalted) commands the believers as He commands His messengers.

He (Exalted be He) says: O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. He (Exalted be He) also says: O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship. Then (the Prophet, peace be upon him) mentioned a person who travels widely, and his hair is disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication):" O Lord, O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How then can his supplication be accepted?

Finally, I ask Allah (Glorified be He) to guide you and me to all that pleases Him, to direct us to follow the truth in our words and actions, to help us to benefit those who deserve to be supported, to double our reward and that of all those who participate in this project, and to accept our good deeds. Verily, Allah (Exalted be He) is the Most Bountiful and the Most Generous.

As-salamu `alaykum warahmatullah wabarakatuh

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance

`Abdul `Aziz Bin `Abdullah Ibn Baz

(Part No : 7, Page No: 356)

General appeal to Muslim governments and peoples

for helping Muslims in Bosnia and Herzegovina

All praise be to Allah Alone. May Allah's Peace and Blessings be upon His Messenger, his family, Companions, and all those who support his Din (religion) and follow his guidance.

I call upon all Muslim governments and peoples along with all other peace-loving countries that aim at aiding the oppressed to help Muslims of Bosnia and Herzegovina and all those who join them in their war against the Serbians and their supporters. Such help can be by sending warriors, money, or weapons to underpin them. It can also be in the form of making Du`a' (supplication) for them. Thus, Muslims all over the world have to aid the Muslims of Bosnia and Herzegovina, because they are oppressed and wronged and the government of the Serbians along with its helpers are constant in their hostility, oppression, killing, and ruining. The severe injustice that may lead to bad consequences for Muslims of Bosnia and Herzegovina and their party are well known to all Muslims and other fair people. It is worth mentioning that Allah (Glorified be He) makes it clear both in the Qur'an and Sunnah (whatever is reported from the Prophet) that making Jihad (fighting) against the enemy and supporting the oppressed are Wajib (obligatory). He (Glorified be He) says:﴾ And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world]. ﴿Allah (Exalted be He) also says:﴾ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴿Allah (Exalted be He) also says:﴾ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. ﴿

(Part No : 7, Page No: 357)

Since it is Wajib to fight against the believing wronging party until it conforms to the Command of Allah, the disbelieving outraging party should be fought until it ceases its injustice and enmity.

Moreover, Allah (Glorified and Exalted be He) says:﴾ but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance ﴿Those Muslims and their helpers in Bosnia and Herzegovina have sought the help of Muslims and all those who love peace and justice.

Thus, it is Wajib to support and aid them until the war stops and peace is made between them and their enemy. In fact, the Prophet (peace be upon him) warned against injustice by saying:﴾ Be on your guard against committing oppression, for oppression is darkness on the Day of Recompense, and beware of stinginess as it doomed those who were before you. ﴿Itis also reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Al-Bara' ibn `Azib (may Allah be pleased with them both) that he said,﴾ The Messenger of Allah (peace be upon him) ordered us to help the oppressed. ﴿

However, there are so many Ayahs (Qur'anic verses) and Hadith on the obligation of launching Jihad against the enemies and defending the oppressed. Thus, it is incumbent on all Muslim governments and peoples to support the oppressed with warriors, weapons, money, and Du`a'. They are to do so according to their ability for Allah (Glorified be He) says:﴾ So keep your duty to Allâh and fear Him as much as you can ﴿Allah (Glorified and Exalted be He) also says:﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿

(Part No : 7, Page No: 358)

Allah (Glorified be He) also says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿

May Allah guide all Muslims to all that pleases Him! May He help Muslims to support the truth, guide them to all that set their affairs right, let the oppressed be victorious, and deter the oppressor! Verily, Allah is the One in Whose hands are all affairs and He is able to do every thing. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, and Companions!

`Abdul `Aziz Bin `Abdullah Ibn Baz

Chairman of the Constituent Assembly of the Muslim World League in

Makkah Al-Mukarramah

(Part No : 7, Page No: 359)

Elaborating of the Hadiths on the Trials of the End of Time

From `Abdul `Aziz Bin `Abdullah Ibn Baz to our honorable brother Sheikh `A.H.Kh. May Allah help you do what pleases Him and increase your knowledge and faith, amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I received your message, dated Muharam 24, 1411 A.H., may Allah guide you. I have read all that you have mentioned. It is my pleasure to inform you that Scholars state that Hadiths mentioning trials and warning against them refer to trials where one cannot determine the party telling the truth and the dishonest party. In such trials, it is ordained for the believer to beware of them. These are the trials that are meant by the saying of the Prophet (peace be upon him):(He who sits with them will be better than he who gets up and he who walks with them is better than he who runs...)

As for the trials where the right and the wrongful party are distinguished, they are not included in the mentioned Hadiths. The proofs from the Qur'an and Sunnah support the obligation of aiding those who have been wronged against the unjust.

An example of these trials is what happened between `Aly and Mu`awiyah (may Allah be pleased with them both). Ahl- Al-Sunnah i.e. the Sunni Muslims, believe that `Aly was right. He is a Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) who will have a double reward. As for Mu`awiyah, and his followers, they are wrongful and rebels but they are Mujtahidun (scholars qualified to exercise juristic effort to infer expert legal rulings) who will have one reward, may Allah be pleased with them all.

As for seeking help from some disbelievers to fight against other disbelievers when necessary, the right opinion is that there is nothing wrong with doing so if the ruler chooses to

(Part No : 7, Page No: 360)

seek help from some individuals or from a disbelieving country to fight against the aggressive country to ward off aggression according to all proofs. When there is neither a need nor a necessity, it is impermissible to seek their help. When there is a need or a necessity, it is permissible to seek their help as long as this benefits the Muslims and does not harm them. Doing so matches with the Shar`i proofs, because the Prophet (peace be upon him) sought the help of Al-Mut`im Ibn `Ady upon returning from Al-Ta'if. The Prophet entered Makkah under his protection. He (peace be upon him) sought the help of `Abdullah ibn Urayqit Al-Dayly to guide him on the way to Madinah. Both these two men were Mushriks (those who associate others with Allah in His Divinity or worship). Moreover, the Prophet allowed the Muslim immigrants to immigrate to the Christian Abyssinia (Ethiopia) for the public interest of Muslims and keeping them away from the harm they may suffer at the hands of their tribe in Makkah.

He (peace be upon him) borrowed arms from Safwan Ibn Umayyah, who was a disbeliever, during the battle of Hunayn.(According to the Hadith of `Aishah (may Allah be pleased with her), the Prophet said to the Mushrik (one who associates others with Allah in His Divinity or worship) who wanted to fight with him at the battle of Badr: Go back as we will not seek the help of a Mushrik.)Yet the Prophet allowed the Jews to settle in Khaybar and entrusted them with the works of agriculture and palm farms, because Muslims were in need of such trees and the Companions were engaged in defending the Way of Allah. When Muslims were in no need of the disbelievers, `Umar (may Allah be pleased with him) ended this state. There are many proofs supporting this.

It is obligatory upon Muslim scholars to reconcile the texts, not to make them seem contradictory. The Ba`th nation is more dangerous to the Muslims than the Christian nation, because it is apparent that atheists are more indulged in Kufr than the people of the Scripture. What has been committed by the Ba`thist ruler of Iraq against Kuwait exposes his extreme malice and plot against Islam and Muslims.

It should be noticed that some people assume that seeking the help of disbelievers is considered supporting them. But this is not the case, because seeking their help differs from

(Part No : 7, Page No: 361)

taking them as allies. When he sought the help of Al-Mut`im Ibn `Ady, Abdullah ibn Urayqit, or the Jews of Khaybar, the Prophet (peace be upon him) was neither allying with the disbelievers nor taking them as intimates. Rather he (peace be upon him) did so, because the Muslims were in need of using them in such matters that would benefit Muslims and keep harm away from them.

The same applies to sending the immigrants from Makkah to Abyssinia (Ethiopia). This is not out of allying with the Christians. Rather, the Prophet did so out of seeking the benefit of Muslims to relieve them from the evil committed against them. A Muslim should differentiate between what Allah made different and should employ the proofs appropriately. Allah (may He be Praised) is the One Who gives success and the Giver of guidance. There is no God but He. There is no Lord except Him. Kindly, find the attached copy of what we

have written in this regard and a copy of the decisions of the conference held in Makkah Al-Mukarramah during the period from 21-23/2/1411 A.H. as well as a copy of the document of Makkah Al-Mukarramah issued by the stated conference.

I ask Allah (Glorified and Exalted be He) to grant us and you comprehension of religion, let us adhere to it and call (people) to it with sure knowledge. May Allah save us, you, and all Muslims from delusive temptation! Truly, He is All-Hearing and Near.

May Allah's Peace, Mercy, and Blessings be upon you!

The general president of Scientific Research,

Fatwas, Da'wah and Guidance Departments

(Part No : 7, Page No: 362)

Jihad (fighting/striving in the Cause of Allah) against the ruler of Iraq is obligatory for Muslim countries to save their brothers from oppression

Praise be to Allah Who makes it obligatory to fight in His cause and promises a successful outcome and decisive victory in return for this. I testify that there is no deity except Allah Alone Who has no partner and Who says in His Glorious Book: ﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿ I testify that Muhammad is His servant, Messenger and His Khalil (beloved Servant) who was the best of Mujahidun, the sincerest struggler and the most truthful to His servants. Peace be upon him, his good, and purified family and his honorable Companions who dedicated themselves to Allah (Exalted be He) and fought for His Cause until He made His religion prevail by their efforts. He made the believers superior and the disbelievers inferior by them (may Allah be pleased with them, honored their final end and made us their followers in righteousness until the Day of Recompense.)

To proceed, Jihad in the Cause of Allah is one of the best deeds and acts of obedience that draws a person close to Allah (Exalted be He). Indeed, it is the best deed offered by pious people after doing the prescribed acts, because it results in granting victory for the believers, elevating the religion, suppressing the disbelievers and hypocrites, spreading the Islamic call among people, bringing people from the darkness to the light and facilitating the spread of Islamic virtues and its just rulings among people as well as many benefits and good returns for Muslims. There are many Hadith and Ayahs (Qur'anic verses) related to the virtue of Jihad

(Part No : 7, Page No: 363)

and the Mujahidun, which encourages and stimulates truthful Muslims to contribute in Jihad and to have sincere intentions in fighting the enemy of the Lord of the worlds. It is a collective obligation upon Muslims; if some people fulfill the tasks, the burden will be lifted from the others. Sometimes, it becomes an individual obligation, which no Muslim can ignore unless legally excused, like when the ruler calls for war or the enemy besieges an Islamic country.

There are so many proofs of the Qur'an and the Sunnah on the merit of Jihad and the Mujahidun, as Allah (Exalted be He) says in His Book: ﴾ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew. ﴿﴾ Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are liars. ﴿﴾ May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars? ﴿﴾ Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is the All-Knower of Al-Muttaqûn (the pious - See V.2:2). ﴿﴾ It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihâd). So in their doubts they waver. ﴿

Hastening to Jihad

In these honorable Ayahs, Allah commands His believing servants, old and young, to hasten to Jihad with

(Part No : 7, Page No: 364)

their properties and lives for the cause of Allah, because this is better for them in the worldly life and in the Hereafter. Allah then explains the condition of the hypocrites and their reluctance to contribute to Jihad because of their malicious intention. This will bring forth their destruction, as Allah (Glorified and Exalted be He) says,﴿ Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them ﴾(Surah Al-Tawbah, 9:42)

Then, Allah lightly blames His Prophet (peace be upon him) for his permission for some hypocrites to stay at home without taking part in Jihad. He (may He be Praised) says﴿ May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd) ﴾Allah (Glorified and Exalted be He) explains that denying them permission will help disclose the truthful from the liars. Allah (Glorified and Exalted be He) then says that the Muslim who believes in Allah and the Last Day will not seek permission to be exempted from Jihad without a legal excuse because of his deep Iman (Faith) in Allah and the Last Day that urges him to Jihad and combat. Allah further mentions that those who want to be exempted from Jihad are those who lack Iman in Allah and doubt His religion. This should be the main incentive behind hastening to Jihad in the cause of Allah and warning against remaining behind. Allah (Exalted be He) says regarding the virtue of Mujahids (those who strive/fight in the cause of Allah):﴿ Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. ﴾

(Part No : 7, Page No: 365)

This noble Ayah declares great encouragement to Jihad in the cause of Allah (Glorified and Exalted be He) and that the true Mu'min (believer) would sacrifice it all, his life, and property for the sake of Allah (Glorified and Exalted be He) who accepts that purchase and promises Jannah (Paradise) in return for it, as believers kill and are killed in Allah's cause. Allah further proceeds with reminding that He (may He be Praised) mentioned the reward dedicated for the Mujahids in the best and most noble Books He revealed; the Tawrah (Torah), the Injil (Gospel), and the Qur'an. Allah (may He be Praised) also explains that He is the Most truthful in His promises so that believers would rest assured with the bargain they have concluded whereby they contentedly and sincerely dedicate their lives and properties for the sake of making His word supreme expecting Allah's full reward here and in the Hereafter. Allah then orders them to rejoice that bargain which will not only ensure them great reward and good end, but also make the truth and its people victorious and the disbelievers and hypocrites disgraced. It will also pave the way to the spread of Islam throughout the globe. Allah (Glorified and Exalted be He) says,﴿ O you who believe! Shall I guide you to a trade that will save you from a painful torment? ﴾﴿ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ﴾﴿ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success. ﴾﴿ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ﴾

The Great Trade

These noble Ayahs clearly manifest

(Part No : 7, Page No: 366)

that belief in Allah and His Messenger and fighting for the cause of Allah are the Great Trade that saves from the terrible torment on the Day of Resurrection. Can anything be more encouraging to hastening to Jihad! It is known that believing in Allah and His Messenger implies the creed of Tawhid (belief in the Oneness of Allah/monotheism) of Allah and worshipping Him alone (may He be Praised) and the performance of the religious obligations that Allah enjoins and giving up His prohibitions. Jihad for the cause of Allah is therefore implied as one of the greatest and most important Islamic rituals and obligations. Yet, Allah mentions it individually for its great rank and encouraging believers to hasten to it for the great benefits and outcomes in relation to it. Allah (may He be Praised) mentions the reward he dedicated for the Mujahids with regards to forgiveness of their sins and blessed dwelling in the Abode of Honor so that their desire for Jihad is strengthened and they hasten to it with those who undertake it.

The reward for those who fight in the cause of Allah is not delayed to the eternal life but their reward in this worldly life is achieved through their victory over their enemies. This includes the utmost encouragement for them.

There are other Ayahs in relation to the virtue of Jihad and Mujahids. However, the ones mentioned will suffice and energize the true believers to take part and anticipate the high ranks, great benefits, and outcomes. Allah is the One Whose help is sought.

As for the Hadiths on the merit of Jihad and Mujahids and warning against abandoning it, they are numerous, but we will mention some of them so that those who fight in the cause of Allah will know

(Part No : 7, Page No: 367)

some of the Prophet's sayings on the merit of Jihad and the high rank of those who participate in it.

It is reported in the Two Sahih Bookson the authority of Sahl Ibn Sa`d (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,(To guard Muslims from infidels in Allah's Cause for one day is better than the world and whatever is in it, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is in it; and a morning's or an evening's journey which a slave (person) travels in Allah's Cause is better than the world and whatever is in it.)It is also reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said,(The example of a Mujahid in Allah's Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid in His Cause into Paradise, if he is killed; otherwise He will return him to his home safely with rewards and war booty.)(Related by Muslim in his Sahih)According to another wording of Muslim:(Allah has undertaken to look after the affairs of one who goes out to fight in His Cause believing in Him and affirming the truth of His messengers. He is committed to His care that He will either admit him to Paradise or bring him back to his home from where he set out with a reward or (his share of) booty.)

It is also authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,(Whoever is wounded while fighting in the way of Allah will come on the Day of Resurrection with blood oozing from his wound having the color of blood and the fragrance of musk.)(Agreed upon by Al-Bukhari and Muslim).It is also reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said,(Combat the Mushriks (those who associate others in the worship of Allah) by your property, persons, and tongues.)(Related by Ahmad Al-Nasa'y, and Al-Hakim ranked it as authentic). It is also reported in the Two Sahih Booksthat when the Messenger of Allah (peace be upon him) was once asked,(What is the best deed? He replied: To believe in Allah and His Messenger (Muhammad). The questioner then asked: What is the next (in goodness)? He (peace be upon him) replied: To participate in Jihad (religious fighting) in Allah's Cause. The questioner again asked: What is the next (in goodness)? He replied: To perform Hajj (Pilgrimage to Makkah) Mabrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only, not to show off and without committing a sin and in accordance with the traditions of the Prophet (peace be upon him)).)Similarly, on the authority of Abu `Abs ibn Gabr

(Part No : 7, Page No: 368)

Al-Ansary (may Allah be pleased with him) that the Prophet (peace be upon him) said,(Anyone whose both feet get covered with dust in Allah's Cause will not be touched by (Hell) fire.)(Related by Al-Bukhary in his Sahih)Likewise, Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said,(He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him.)Similarly, on the authority of Ibn `Umar (may Allah be pleased with them) that he said: I heard the Messenger of Allah (peace be upon him) saying:( When you enter into the `Inah sale (sale with immediate cash repurchase for profit), hold the tails of oxen, are pleased with agriculture, and give up conducting jihad (struggle in the way of Allah), Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion.)(Related by Ahmad, Abu Dawud, and authenticated by Ibn Al-Qattan) Al-Hafiz Ibn Hajar said in "Bilugh Al-Maram", 'It is narrated by the reliable and trustworthy narrators."



The superior rank of the Mujahids

There are many Hadiths on the merits of Jihad (fighting/striving in the Cause of Allah) and Mujahids (those striving/fighting in the Cause of Allah) and the declaration of what Allah has prepared for true Mujahids of superior ranks. The Hadiths also declares great reward for those who perform Jihad and awful threats for those who abandon it. However, in the last two Hadiths and their purports, there is an implication that the relinquishment of Jihad and disregarding it is a sort of hypocrisy, and that engaging in trade, cultivation, and Riba (usury/interest)-based transaction without observing Jihad is one of the causes of Muslims' humiliation and the domination of their enemies over them as the present reality tells. Such humiliation will not come to an end unless they (Muslims) revert to their Din (religion of Islam), abide by it, and strive in its cause. May Allah cause us to come back to His Din, adjust the Muslim leaders and their retinue! May Allah unite them on the truth and grant them success in understanding their religion, striving in the cause of

(Part No : 7, Page No: 369)

the Lord of all worlds until He grants them power and ends their humiliation. May Allah grant them victory over His Enemies and theirs, for He is the Most Able to do this.

One of the forms of Jihad observed in the cause of Allah nowadays is fighting the ruler of Iraq for his tyranny and aggression against Kuwait, killing innocent people, stealing their money, debasing them, and refraining from withdrawing his army out of the country. There is no doubt that striving against him is one of the greatest forms of Jihad. Thus, it is obligatory upon all Islamic countries to save their fellows from his oppression, bring their country back to them, and drive him out of the country by means of force, for his insistence on tyranny, aggression, and abstaining from returning to the truth. Allah (Glorified and Exalted be He) says:﴿ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable. ﴾

Thus, in this noble Ayah, Allah (Glorified be He) ordains people to fight the oppressive group of Mu'minin (believers) until it complies to the Commands of Allah. Since the oppressive group of Mu'minin is to be fought until they return to the truth, for a greater reason, it is more obligatory to fight the unbelieving group such as the ruler of Iraq and his likes. Thereby, it should be known that striving against him is a great Islamic Jihad and that whoever is killed in this fight will be a martyr and will attain great reward if they adjust their intention to be in the cause of Allah. Moreover, there is nothing wrong in seeking the help of non-Muslim countries when necessary. Also, because this includes support in

(Part No : 7, Page No: 370)

deterring a Kafir (disbeliever) and oppressive person as well as supporting the wronged party. It is authentically reported that the Messenger of Allah (peace be upon him) said:﴿ Allah may support this religion (i.e. Islam) even with a disobedient man ﴾Moreover, Allah had supported His Prophet (peace be upon him) with his uncle Abu-Talib while he continued to embrace his people's religion in Makkah Al-Mukarramah. He also supported him (peace be upon him) after the death of his uncle Abu-Talib when he arrived to Makkah Al-Mukarramah after returning from Al-Ta'if with Al-Mut`im ibn `Ady who was also a Kafir. Allah (Glorified and Exalted be He) says in His Great Book:﴿ while He has explained to you in detail what is forbidden to you, except under compulsion of necessity ﴾

Indeed, the proofs on this are numerous and scholars have clarified them in the chapter of Jihad. Moreover, we have also clarified the opinion of scholars in this matter in a separate article. Furthermore, the Islamic conference which was held in Makkah Al-Mukarramah on 21/2/1411 A.H. declared support to what we have mentioned. The conference also issued a document in Makkah supporting this as well. Verily, this removes any doubt or confusion that may afflict some people. Allah is the One Who grants success!

Preparing forces

Allah (Glorified and Exalted be He) orders the believers to prepare against the disbelievers as much as they can of strength and power and to take their precautions. Allah (Exalted be He) says,﴾ And make ready against them all you can of power ﴿Allah (Glorified be He) also says:﴾ O you who believe! Take your precautions ﴿This indicates the obligation of taking the necessary

(Part No : 7, Page No: 371)

means and protective measures against the schemes of enemies.

This includes all types of preparation that are related to weapons and bodies. This also includes all moral and physical means, training the Mujahids (fighters in the Cause of Allah) on using different types of weapons, and guiding them to all that supports them in fighting against their enemy and ensures them safety from its schemes during attack and retreat [in the battle] in the land, on air and sea, and in all conditions. Allah (Glorified and Exalted be He) generalized preparations and precautions that should be taken and did not define a specific type or condition. This is due to the difference of times, variety of weapons, diversity of enemies in number and strength, and difference of types of Jihad that may be either offensive or defensive.

Hence, for these reasons and others, Allah (Exalted be He) generalized the preparation and precaution to encourage Muslim leaders, heads, and thinkers to prepare against their enemies as much strength as they can, and to take the suitable precautions.

It is authentically reported that the Prophet (peace be upon him) said,﴾ War is but a plot. ﴿This means that a party can prove successful by using cunning and deceit during war and achieve results beyond strength and huge numbers. This principle is well-known and proven, yet it should be used without prejudice to an agreement and promise.

On the Day of Al-Ahzab, Mushrikeen and the Jews were deceived by Nu`aym Ibn Mas`ud (may Allah be pleased with him) after taking the permission of the Prophet (peace be upon him) to do so. This led to the disunity, disagreement, and defeat of the disbelievers, and to the consolidation and victory of the Muslims. This victory was due to Allah's Favor upon the believers and His Perfect Plot against the disbelievers. Allah (Exalted be He) says,﴾ they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot. ﴿

Hence, it is clear to

(Part No : 7, Page No: 372)

the people who have insight that it is obligatory to obey Allah's Orders, prepare against Allah's disbelievers as much strength as they can, take their precautions, make use of all possible physical and moral means, be sincere to Allah, depend on Him, abide by His true religion, and ask Him for support and victory. Allah (may He be Exalted and Glorified) is the Supporter of His True Believers as long as they perform His Rights, fulfill His Orders, and carry out their Jihad faithfully to make Allah's Word the uppermost and to support His religion.

Allah (Exalted be He) promised them in His Honorable Book to grant them victory, and informed them that none can give victory but Him. This is to encourage them to trust and depend on Him as well as adopt and employ all [permissible] means. Allah (Glorified and Exalted be He) says,﴾ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ﴿Allah (Glorified be He) also says:﴾ and (as for) the believers, it was incumbent upon Us to help (them). ﴿Allah (Glorified and Exalted be He) also says:﴾ Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty. ﴿﴾ Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures). ﴿He (Glorified and Exalted be He) also says,﴾ Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. ﴿Allah (Glorified and Exalted be He) also says:﴾ But if you remain patient and become Al-Muttaqûn [the pious - See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do. ﴿

(Part No : 7, Page No: 373)

He (may He be Praised) also says,﴾ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." ﴿﴾ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ﴿

Also, this meaning was mentioned inSurah Al-Saf;as He (Exalted be He) says,﴾ O you who believe! Shall I guide you

to a trade that will save you from a painful torment? ﴿ That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know! ﴿ (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eden) Paradise; that is indeed the great success. ﴿ And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers. ﴾

There are many other Ayahs which indicate this meaning. When our Salaf (Righteous Predecessors) fulfilled the Orders of Allah and His Prophet, and were patient and faithful in their Jihad against their enemy, Allah granted them victory, supported them and made a [blessed] end for them in spite of their small numbers and meager equipment as compared to their enemy. Allah (Glorified and Exalted be He) says,﴿ How often a small group overcame a mighty host by Allâh's Leave? And Allâh is with As-Sâbirûn (the patient). ﴾Allah (Glorified and Exalted be He) also says:﴿ If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust. ﴾

When many Muslims changed, dispersed, neglected

(Part No : 7, Page No: 374)

the Orders of their Lord and preferred their personal desires, they suffered humiliation, shame, and tyranny of their enemies that has become evident to everyone. This is due to faults, sins, disunity, disagreement, the appearance of Shirk, heresies, and evils in most countries, and abandoning the Shari`ah.

Allah (Glorified and Exalted be He) says,﴿ That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. ﴾Allah (Glorified and Exalted be He) also says:﴿ Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon). ﴾

When the archers who were appointed by Prophet Muhammad (peace be upon him) during the Battle of Uhud to guard the rear of Muslims disagreed and left their assigned positions, many Muslims were killed and injured and the well-known defeat occurred. When Muslims disapproved of this, Allah (Exalted be He) revealed the following Ayah,﴿ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things. ﴾

If anyone would be safe from the evils and grievous consequences of sins, it would be the Prophet (peace be upon him) and his honorable Sahabah on the Day of Uhud; as they were the best people and were defending Allah's Cause. However, what happened to them was due to the unintentional sin of the archers who did not intend to disobey the Prophet (peace be upon him) or neglect his orders as such. When they saw the defeat of the disbelievers, they felt that the matter was over and their staying in their place

(Part No : 7, Page No: 375)

was unnecessary.

They should not have left their positions and should have remained in their places as long as the Prophet did not permit them to move. Allah (Exalted be He) decreed and predetermined this situation for a significant wisdom, great aims, and huge benefits, which He (Exalted be He) clarified and made known to the believers in His Ever-Glorious Book.

In addition, this is a proof on the truth of Prophet Muhammad (peace be upon him), his being a true messenger and a human being who can be affected by wounds and pain that affect any human. Also, this denotes that he (peace be upon him) is not a deity to be worshipped or the owner of victory, as victory is in the Hands of Allah and He (Exalted be He) grants it to whomsoever He wills. Muslims have no other way to restore their past glory and victory over their enemy except by returning to their religion, abiding by its teachings, supporting whoever supports it, antagonizing whoever antagonizes it, seeking Allah's Judgment in all affairs, unifying their word upon the truth, and cooperating in righteousness and piety. Imam Malik Ibn Anas (may Allah be merciful with him) stated that nothing would rectify the later generation of this Ummah (Muslim nation) except that which rectified its earlier generation.

Actually, this is the saying of all scholars. Allah (Glorified and Exalted be He) rectified the earlier generation of this Ummah when they followed His teachings, held fast to the Rope of Allah, were truthful in their commitment to Him, and cooperated in doing righteous and pious deeds. Hence, the state of the later generation will not be rectified except by adhering to the great path of the earlier generation.

May Allah guide Muslims to have good comprehension of His Din (religion), unite them on the Truth, make them adhere to the teachings of His Book and the Sunnah of His Prophet (peace be upon him)! May Allah help them govern by the Shari`ah! He is All-Bountiful and Most Generous. May Allah's Peace and Blessings be upon our Prophet, Muhammad, his family, and companions!

The best Jihad of our time is fighting the ruler of Iraq

His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance, said that one of the best forms of Jihad (fighting in the Cause of Allah) nowadays is fighting the ruler of Iraq, for his injustice and aggression against Kuwait. He also shed the blood of its people, took their money as booty, raped them and threatened the neighboring Gulf countries.

His Eminence stated that it is a serious attack and a grave crime for which he should be fought by the Muslims.

Through Al-Da`wah Magazine, His Eminence Shaykh Ibn Baz advised the Muslims in general, and the inhabitants of the Gulf countries in particular, to fight this oppressor collectively.

He also advised those who help the ruler of Iraq to fear Allah as He should be feared, perform Tawbah (repentance to Allah), and support Al-Haqq (the Truth) wherever it might be, as it has the priority to be followed and supported.

Below is the text of His Eminence's words:

Praise be to Allah. May Allah's peace and blessings be upon His Messenger.

Proofs from Shari`ah (Islamic law) indicate the merits of Jihad; that it is one of the best means to get closer to Allah and the topmost part of Islam. The Prophet (peace be upon him) said,(The root of this matter is Islam; its pillar is Salah (Prayer); and its topmost point is Jihad

in the Cause of Allah.)Allah asked us to perform Jihad in many instances in the Qur'an; He praised those who perform it very much and promised them much goodness. He (Glorified be He) says,(March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allâh. This is better for you, if you but knew.)

He (Glorified and Exalted be He) says,(O you who believe! Shall I guide you to a trade that will save you from a painful torment?)(That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!)((If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in `Adn (Eden) Paradise; that is indeed the great success.)(And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.)He (Glorified and Exalted be He) also says,(Verily, Allâh has purchased of the believers their lives and their properties for (the price) that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.)

There are many Ayahs (Qur'anic verses) that stress this meaning. In a Sahih (authentic) Hadith, the Prophet (peace be upon him) said,(Use your property, yourselves and your tongues in striving against the Mushriks (those who associate others with Allah in His Divinity or worship).)He (peace be upon him) also said,(A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the whole world.)

Jihad is very important and has great merits.

A Mujahid (one fighting in the Cause of Allah) is promised by Allah to be forgiven, to enter Jannah (Paradise) and to have victory and near conquest. This pleases every Mu'min (believer). Allah (Glorified and Exalted be He) says about supporting His religion, whether by Jihad or any other means,(O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.)He (Glorified and Exalted be He) also says,(Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.)(Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma`rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).)

When the Prophet (peace be upon him) was asked about a man fighting out of courage, zeal, or Riya' (showing-off), he (peace be upon him) said,(A person who fights so that Allah's Word (Islam) should be superior, they are the ones fighting in the Cause of Allah.)He (peace be upon him) also said,(A person who is killed while defending their property is a martyr; a person who is killed while defending their own life is a martyr; and a person who is killed while defending their family is a martyr.)

A man came to him and said,("O Messenger of Allah! What shall I do if a man comes to seize my money?" He said, "Do not give him your money." The man said, "What if he fights with me?" He said, "Fight him back." The man said, "What if he kills me?" He said, "You will be a martyr." The man said, "What if I kill him?" He said, "He will be in Hellfire.")Related by Muslim in his Sahih Book of Hadith.

There are many Ayahs and Hadiths about the merits of Jihad and the great reward of Mujahids. In the present time, one of the best forms of Jihad is fighting

the ruler of Iraq for his aggression on Kuwait, shedding blood, taking money as booty, raping people and threatening the neighboring Gulf countries.

There is no doubt that this is grave injustice and a serious crime for which he should be fought by the Muslims. Those who fight him with a pure intention will be greatly rewarded; if they are killed, they will be martyrs, as they will be killed while supporting the oppressed and protecting the Muslims from the evil of the ruler of Iraq. Those who are killed while supporting the ruler of Iraq will be thrown in Hellfire, as they have helped the oppressors and fought for the sake of injustice.

I advise all the Muslims in general and the Gulf countries in particular to fight this oppressor collectively. It is a great form of Jihad. Those who perform it are promised great reward and good consequences.

My advice to those who support the ruler of Iraq is to fear Allah as He should be feared, perform Tawbah, and support Al-Haqq wherever it may be, as it has the priority to be followed.

It is authentically reported from the Messenger of Allah (peace be upon him) that he said,❨ "Help your brothers whether they are oppressors or oppressed." A man said, "O Messenger of Allah! I can help them if they are oppressed, but if they are oppressors, how can I help them?" The Prophet (peace be upon him) said, "By preventing them from oppressing others, for that is how to help them. ❩

This man has oppressed people, attacked Kuwait and threatened his neighboring countries, in addition to being an atheist. Thus, he is both an atheist and an oppressor. If he had been a true Muslim, he should have been fought until he gives back

the rights to their owners, according to Allah's saying,❨ And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allâh loves those who are the equitable. ❩

However, he did not comply with Allah's orders and he still has to return the rights to their owners. Thus, he should be fought until he does. This is if he had been a Muslim. What if he is known to be an atheist?

He should thus be fought against until he corrects the wrong he had done to people and withdraws his army from Kuwait unconditionally. The Tawbah of an oppressor is not accepted until they correct the wrong they had done to people and return the rights to their owners.

May Allah set right the affairs of all Muslims, support them against their enemies, help them fight this oppressive tyrant, defeat him and disperse his unity, and afflict him with a disgraceful torment! He (Glorified and Exalted be He) is the Most Generous One.

May Allah's peace and blessings be upon His Slave and Messenger, his family, Companions and those who followed him rightfully.

His Eminence, Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz answered a number of questions, in which he clarified that it is prescribed for the Muslims to supplicate to Allah to grant success and victory for their the Mujahids and

defeat the enemies, to recite Qunut (supplication recited while standing after bowing in the last unit of Prayer) of catastrophes that Allah may defeat them, destroy their unity, help the Muslims against them, return the rights of the oppressed to them, let down the oppressors and make their evil plotting against them!

His Eminence also said in answer to a question about the Qunut of catastrophes that it is a confirmed Sunnah in every Salah (Prayer). It means supplicating to Allah against the oppressors, may Allah disgrace them, dishonor them, defeat them, destroy their unity and grant victory to the Muslims over them.

He also answered a question about blood donations saying that it is permissible for Muslims to donate blood to their Muslim brothers, if they are wounded and they need it, provided that it does not harm the donor according to the specialized doctors.

In his reply to the question about the duty on a Muslim in such circumstances, His Eminence said,

A Muslim should trust in Allah and believe that He (Glorified be He) is the One Who supports His Servants; and He is the One Who grants victory, gives, prevents, harms and benefits people. He (Glorified be He) says,❨ and (as for) the believers, it was incumbent upon Us to help (them). ❩He (Glorified and Exalted be He) also says,❨ And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise. ❩He (Glorified and Exalted be He) also says in what was related by the Prophet (peace be upon him),❨ I am as My Servant thinks of Me; and I am with them whenever they supplicate to Me. ❩The Prophet (peace be upon him) said,❨ Let none of you die unless they have good expectations of Allah ❩

Allah (Glorified and Exalted be He) also says,❨ and put your trust in Allâh if you are believers indeed. ❩He (Glorified be He) also says,❨ And whosoever puts his trust in Allâh, then He will suffice him. ❩

His Eminence Shaykh Ibn Baz clarified that the Muslims should have good expectations of Allah, put their trust in Him, depend on Him, and believe that He is the One Who supports those who support Him, and that He is the One Who grants victory. He (Glorified and Exalted be He) says,❨ O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm. ❩This is certainly besides making use of the material means.

He said, "Believers are asked to seek the means to aid them in fighting their enemies, whether weapons, taking measures, soldiers and power. All this is necessary in addition to Tawakkul (putting one's trust in Allah) and having good expectations of Him, according to Allah's saying,❨ O you who believe! Take your precautions ❩He (Glorified be He) also says,❨ And make ready against them all you can of power ❩

His Eminence also indicated that the Muslims should be prepared for their enemies on their guard seeking the help of lawful means and having trust in Allah and relying on Him. His Eminence also clarified that Tawakkul encompasses two things:

First, putting one's trust in Allah; relying on Him; and believing that He is the Disposer of all affairs, the One Who brings harm, causes benefit and grants victory (Glorified and Exalted be He).

(Part No : 7, Page No: 383)

Second, using the legal and lawful means. All this is included in Tawakkul.

Regarding what a Muslim should do in case of rumors, His Eminence said that a Muslim should circulate only the proven news, according to the saying of the Prophet (peace be upon him),❨ It is a great falsehood for a person to relate everything they hear. ❩If a person doubts the authenticity of a piece of news, they should say "It is said" or "It is claimed", without being absolutely certain. However, if they have seen or heard something, or have known it from a trustworthy source, there is no harm in saying it if it is for the public interest.

His Eminence added that we should be keen on the security of Muslims, urge them to have good expectations of Allah, spread good news among them and ignore unpleasant ones, except in cases of necessity, according to the saying of the Prophet (peace be upon him),❨ Give people good tidings and do not fill them with aversion; treat them with ease and do not be hard on them. ❩

A word

to Muslims after beginning the operations of liberating Kuwait

Praise be to Allah. May Allah's Peace and Blessings be upon the Messenger of Allah!

The Jihad (fighting/striving in the Cause of Allah) that took place against the enemy Saddam, ruler of Iraq, is Shar`y (Islamically lawful) on the part of Muslims and whoever helped them. He wronged and assaulted a secure country, so fighting him was an obligation on the Islamic countries to drive him out of Kuwait unconditionally in order to correct the injustice, support the oppressed people, establish Al-Haqq (the Truth) and deter the unjust. This is the Command of Allah (Glorified be He) and His Messenger (peace be upon him). Due to this, Muslims should fear Allah (Glorified and Exalted be He), keep adherent to His religion, avoid His Prohibitions, think well of Him, and trust in Him. One should believe that Allah (Glorified be He) Alone is able to achieve victory, harm and benefit but He sets the means and orders us to adopt them to help us obey Him, carry out His Rights, quit sins, deter the unjust and protect Muslim countries, properties and honor.

Each male or female Mu'min (believer) should make Du`a' (supplication) asking for Allah's Help, supporting what is right and the people following it, stopping the unjust oppressor and aborting his plans. May Allah grant us success!

(Part No : 7, Page No: 385)

A press interview with a representative of Al-Mujtama` Magazine

Q 1:

The tyrannical disbelieving Ba`thist regime in Iraq committed transgressions against Kuwait. It captured the lands and frightened Kuwaitis. Some people consider this act as permissible claiming that it paves the way to the Muslim unity. Is the Iraqi regime's approach to achieving the Muslim unity permissible according to the Islamic Shari`ah?

A:

Praise be to Allah. Peace and blessings be upon the Messenger of Allah, his family, Companions, and those who follow his guidance!

Undoubtedly, the acts committed by the Iraqi **ruler against** Kuwait **are legally unacceptable. Shari`ah condemns and warns against these transgressions as they entail aggression, bloodshed, and devouring money unjustly. This ruling applies to any oppressor even if he is a Muslim. How could it be if this person is an atheist Ba`thist, even if he occasionally pretends to be a Muslim or raises Islamic slogans?! The disbelieving person shows hypocrisy, when necessary, and then his original nature prevails.**

(Part No : 7, Page No: 386)

Allah (may He be Praised) says concerning this kind of people,﴾ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴿﴾ (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm). ﴿**Whoever claims that the action of the** Iraqi **ruler aiming at paving the way to the Muslim unity is permitted by Shari`ah is wrong. This act has nothing to do with the Muslim unity. Achieving this unity is sought by those who are upright and preserve the limits of Shari`ah; those who work to implement it, not those who oppose it by word, deed, and belief.**

Q 2:

Some people oppose the Alliance troops that helped liberate Kuwait claiming that these were non-Muslim troops. Meanwhile, those people advocated the disbelieving regime in Iraq thinking that it is a regime that rules Muslims. Does Shari`ah allow advocating this regime even if it is tyrannical simply because of the sympathy of the Christian westerners towards the oppressed Muslims?

A:

It is impermissible to support an oppressor even if they are Muslim. The Prophet (peace be upon him) said,﴾ Help your brother whether he is an oppressor or oppressed," A man said, "O Allah's Messenger! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet (peace be upon him) said, "By preventing him from oppressing (others), for that is how to help him. ﴿

The Prophet (peace be upon him) orders Muslims to support the oppressed, even if they are non-Muslims.

(Part No : 7, Page No: 387)

Hence, the sins and crimes of the oppressor, when the oppressed is a Muslim, are more dangerous. Allah (may He be Praised) says,﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety) ﴿**Helping the oppressor in his aggression is not an aspect of righteousness and piety.**

There is nothing wrong with seeking help from some non-Muslim countries to save the oppressed Muslims from the oppressor. The Prophet (peace be upon him) hired the pagan guide, Abdullah ibn 'Orayqit Al-Dialy, **to guide him to** Madinah **during his emigration. Additionally, he borrowed suits of armors from** Safwan Ibn Umayyah, who was a disbeliever, **to fight** Hawazin **on the Day of Hunayn. He hired** the Jews **to take care of the palms and the fields in** Khaybar. **They agreed that the harvest was to be divided in half between them and the Muslims. That was because the Muslims were busy with Jihad.**

There is an abundance of evidence that there is nothing wrong with seeking the help of the non-Muslims, when it is necessary for fighting against those who associate others with Allah in worship. In light of the evidence mentioned before and the others provided by the scholars

concerning this issue, there is nothing wrong with the ruler or authorities to seek help from anyone who is likely to benefit the oppressed.

Q 3:

Some people hastened to pledge allegiance to the Iraqi tyrant just for his raising the slogans of Islam. They did so in spite of his shameful history which records his crimes against Islam and Muslims and his current situations that are not different from his past.

(Part No : 7, Page No: 388)

Does Shari`ah approve the pledge of allegiance to a tyrant who openly declares Shirk just because of his sweet-talks about Islam? What is the ruling on a person who pledges allegiance to or supports this tyrant?

A:

Undoubtedly, supporting and pledging allegiance to this tyrant is one of the most fatal mistakes and crimes that may harm the Muslims. One of the conditions of making Bay`ah (pledge of allegiance) is that the person whom Muslims pledge allegiance to is a Muslim who benefits them and brings no harm.

This condition can not be met by the atheist Iraqi ruler who caused various harms to the Muslim Iraqis and invaded a neighboring country. Above all, he adopted the Ba`thist creed. Like the hypocrites, he raised the Islamic slogans, offered Salah with Muslims, and pretended to be a Muslim. Yet, this was useless due to the corrupt `Aqidah. Allah (may He be Praised) has shown their immoral qualities and dispraised manners in the Qur'an.

Allah (Exalted be He) also said that they will be in the lowest depth of hell Fire on the Day of Resurrection. He says,﴾ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little. ﴿﴾ (They are) swaying between this and that, belonging neither to these nor to those ﴿Allah (Glorified and Exalted be He) also says:﴾ Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. ﴿﴾ Except those who repent (from hypocrisy), do righteous good deeds ﴿May Allah

(Part No : 7, Page No: 389)

guide the Iraqi ruler and his oppressing supporters back to His way and protect them from misguidance! May Allah protect the Muslims from their evils and the evils of others! He is the best One asked for help.

Q 4:

Some people incline towards the view that the disaster that afflicted Kuwait was a kind of punishment from Allah because of the widespread corruption of the Kuwaitis. On the other hand, some are of the view that Kuwait was one of the countries which fight corruption and are active in calling to goodness, enjoining good and forbidding evil. The Kuwaitis are of the most active people among the Muslim peoples in offering charitable activities and calling to Islam. Allah tests them with calamities because of their faith. How can you explain this catastrophe from the Islamic perspective?

A:

Undoubtedly, sins have bad impacts on the society where sinners feel free to commit sins without a deterrent. Allah (may He be Praised) says,﴾ And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See the Qur'ân Verse 35:45). ﴿Allah (Glorified and Exalted be He) also says:﴾ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. ﴿

The Prophet (peace be upon him) said,﴾ If acts of disobedience are comitted among any people and they do not change them, Allah will soon punish them all. ﴿The sins have great evils and worse consequences. The catastrophes, the power of enemies, and the afflictions the Muslims suffer

(Part No : 7, Page No: 390)

are due to sins. Mentioning the Battle of Uhud and the affliction that befell people while the Prophet (peace be upon him), the best of creation, and his Sahabah, who are the best of creation after the prophets, were there, Allah (Glorified and Exalted be He) says,﴾ And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. ﴿The result clause of their disobedience was granting their enemies power over them. Allah then says,﴾ Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers. ﴿Another Ayah reads,﴾ (What is the matter with you?) When a single disaster smites you ﴿i.e. on the day of Uhud ﴾ although you smote (your enemies) with one twice as great ﴿i.e. on the day of Badr ﴾ you say: "From where does this come to us?" ﴿Allah (may He be Praised) says,﴾ Say (to them), "It is from

yourselves (because of your evil deeds)." And Allâh has power over all things. ﴿These Ayahs point out that the defeat was a result of the archers' greediness when they failed to fulfill their duty because of their dispute and disobedience of the Prophet's command. Consequently, Allah gave the enemy power over them and the Prophet and his Sahabah were exposed to defeat; some were killed and others were wounded. The Prophet himself was wounded, his helmet was smashed, and his premolars were broken.**

The sins yield many evils and worse consequences. Every Muslim is obliged to hasten to perform Tawbah and be careful of them.

Q 5:

What is your advice to the Kuwaiti rulers and subjects after Allah has given them liberation and victory over their enemy?

A:

I advise the Kuwaitis **and all others to hasten to perform Tawbah and set themselves upright. They should be keen to establish the Shari`ah in their country and to enjoin good and forbid evil. This is their duty regardless of the affliction they had.**

Undoubtedly, the calamity they underwent at the hand of the Iraqi **ruler should make a good lesson and a reminder for them. May Allah make it a cause to expiate the sins committed by Muslim Kuwaitis and others!**

However, the Kuwaitis, **whether individuals or officials, have to fear Allah, strive and hasten to perform sincere Tawbah from their misdeeds. They must also evaluate their deeds and amend them according to the Shari`ah in all of their affairs so that they may escape any other afflictions and are saved from the punishment of Allah in the worldly life and in the Hereafter.**

Every Muslim has to fear Allah wherever they are, judge their deeds, and perform sincere Tawbah from all past sins. They must also judge according to the Purified Shari`ah in all of their affairs and be firm on the truth until they die and meet Allah. This is the way to salvation and safety in this world and in the Hereafter. Allah says in His Great Book,﴾ O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. ﴿

Allah (Glorified be He) also says:﴾ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]. ﴿﴾ And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves ﴿**He (may He be Praised) also says,**﴾ And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). ﴿﴾ And He will provide him from (sources) he never could imagine. ﴿

Allah (Glorified be He) also says:﴾ and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him. ﴿**He (may He be Praised) says,**﴾ And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment. ﴿**Allah (Glorified be He) also says:**﴾ And all of you beg Allâh to forgive you all, O believers, that you may be successful ﴿**It is thus the duty of every Muslim to fear Allah, enjoin good and forbid evil, and control himself. They have to be careful of sins, perform sincere Tawbah from all past sins, be firm in obeying Allah and His Messenger until the last day of their life. They should advise each other to do so. Allah (Glorified and Exalted be He) says,**﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmat-as-Salât), and give the Zakât, and obey Allâh and His Messenger. Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise. ﴿

This Ayah refers to Allah's promise for those who are upright in His religion that He grants them success and victory in the worldly life and safety and paradise in the Hereafter.

May Allah grant all Muslims success and guidance! Indeed, Allah (may He be Praised) may give respite to some disbelievers and sinners delaying their punishment for a precise wisdom and great secrets such as

giving more dangerous punishment in the Hereafter, as He (may He be Praised) says,﴾ Consider not that Allâh is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. ﴿**The Prophet (peace be upon him) said,**﴾ When Allah intends good for His slave, He punishes him in this world, but when He intends an evil for His slave, He does not hasten to take him to task but calls him to account on the Day of Resurrection. ﴿

May Allah save us and all Muslims from His wrath and help avoid the causes of His punishment! May Allah grant us a good end, for He is the Most Generous! May peace and blessings be upon His Messenger and our Prophet Muhammad ibn `Abdullah, his family, and Companions!

Denouncing the socialist regime in Iraq

A telegram

His Highness President of the republic; may Allah guide you to the truth: The Islamic university in Al-Madinah Al-Munawwarah denounces the socialist resolutions that were recently adopted by the Iraqi government. In fact, I agree totally in this regard with what has been declared by scholars of Iraq and other scholars expressing their disapproval of such a socialist system and asserting that the socialist regime is a Kufry (encouraging disbelief) regime that opposes and contradicts Islam. Consequently, I advise the government of Iraq to apply Shari`ah (Islamic law) again for it comprises the most just regime and legislation that has ever existed. Such a regime, if Muslims apply it sincerely, is able to achieve real social justice, solve economic and other problems, and secure the fulfillment of the rights of the poor in the best way.

It is worth mentioning that Islam makes the blood, wealth, and honor of a Muslim unlawful to the other. Islam gives people full freedom to dispose of their wealth in the way that they wish as long as it is a Shar`y (Islamic legal) way. Besides, the teachings of Islam explicitly clarify that the claim that the socialist regime is based on the spirit of Islam is totally false and baseless.

Finally, I ask Allah (Glorified be He) to guide us all to His Straight Path.

Deputy President of the Islamic University

'Abdul 'Aziz Bin 'Abdullah Ibn Baz

(Part No : 7, Page No: 395)

Using satellites is a big Munkar

From `Abdul-`Aziz ibn `Abdullah Ibn Baz to whoever reads it amongst Muslims. May Allah guide all Muslims and me to all that pleases Him and protect them and me against all that leads to His wrath and punishment, Amen.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

It is well known that the so-called satellite (dish, etc.) has spread nowadays amongst Muslims. It broadcasts all that the world produces and involves different sorts of Fitnah (temptation, trial, sedition, etc), corruption, false creeds, and calls to Kufr (disbelief) and atheism. Moreover, the satellite televises women's images, Khamr (intoxicant) and prohibited gatherings, as well as all other evils of foreign countries. Since I came to know for sure that many people in our country have already started to use the satellite and that its instruments are sold and made here, it is incumbent on me to warn against its dangers. I thus state that it is Wajib (obligatory) to combat satellite, to beware of it, and to ban its use at home and all other places. It is also Wajib to ban its selling, buying, and manufacturing as all this leads to serious harms, huge corruption, helping one another in sin and transgression, and spreading Kufr and immorality amongst Muslims and calling to this by word and action.

Consequently, every male and female Muslim has to be aware of the bad effects of the satellite and enjoin abandoning it, so as to act upon Allah's Saying:﴾ Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment. ﴿

(Part No : 7, Page No: 396)

Allah (Glorified be He) also says:﴾ The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden) ﴿and:﴾ By Al-'Asr (the time). ﴿﴾ Verily, man is in loss, ﴿﴾ Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd). ﴿Besides, the Prophet (peace be upon him) said:﴾ Whoever, amongst you, sees something abominable, he has to rectify it with his hand; and if he has ave not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of Faith. ﴿and:﴾ Din (religion) is based on advising one another. Upon this we said: "For whom?" He replied: "For Allah, His Book, His Messenger and for Muslims' leaders and public." ﴿and:﴾ None of you will believe until they love for their brother (or sister) what they love for themselves. ﴿In addition, it is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Jarir ibn `Abdullah Al-Bajaly (may Allah be pleased with him) who said:﴾ I gave the pledge of allegiance to the Prophet (peace be upon him) to offer Salah (Prayer) perfectly, to pay the Zakah (obligatory charity), and to give sincere advice to every Muslim. ﴿

It is worth mentioning that there are many Ayahs (Qur'anic verses) and Hadiths to the same effect, i.e. implying that it is Wajib on Muslims to exchange advice, recommend one another to the truth, and help one another in goodness. All Muslim governments and people have thus to act upon such Ayahs and Hadiths. They have to exchange advice, recommend one another to the truth, recommend one another to patience, and be aware of all types of corruption and warn people against them aiming at being rewarded by Allah, conforming to His Commands, and being aware of His wrath and punishment.

I ask Allah to guide all Muslims and me to all that pleases Him, to set right all our hearts and deeds, to help our authorities to repel and eradicate this calamity, and protect Muslims from its evils. May Allah help our authorities do all that

(Part No : 7, Page No: 397)

leads to the well being of Muslims and their countries, set right their retinue, and help them to support the truth. May Allah guide Muslim authorities all over the world to all that pleases Him. May He help them support the truth, and guide them to apply the rulings of Shari`ah (Islamic law), abide by them, and be aware of all that opposes them. May Allah set right the conditions of all Muslims, grant them the sound understanding of Din, keep them firm on this, and enable them to be aware of all that opposes it. Verily, Allah is the One Who controls all the affairs and Who is able to do whatever He wills. As-salamu `alaykum warahmatullah wabarakatuh.

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance



(Part No : 7, Page No: 398)

Perfect Men and Women

Some people say, 'None is perfect [in Faith and morality] except Muhammad (peace be upon him), is this correct? A. `A. Abha

Such a claim is not true. There are a lot of men who reached human perfection but Muhammad (peace be upon him) is the most perfect and the best among them. It is authentically reported that the Prophet (peace be upon him) said: ﴾ Many amongst men attained perfection (in Faith) but amongst women none attained perfection except Maryam (Mary), the daughter of 'Imran, and Asiyah bint Muzahim i.e. the wife of Pharaoh. The superiority of `Aishah over other women is like the superiority of Tharid (i.e. an Arabic dish) over other meals." ﴿ **It is also authentically reported from the Prophet (peace be upon him) that** Khadijah bint Khuwaylid (may Allah be pleased with her) **, the mother of his (peace be upon him) children, is among the perfect women and so is** Fatimah **, his (peace be upon him) daughter. It is authentically reported that she is the Mistress of the women of Paradise. Thus, those are the five ladies (may Allah be pleased with them all) who attained perfection in Faith among women.**

As for those who attained perfection in Faith among men, they are numerous. Such men attained perfection in the human attributes that Allah praised highly those who are characterized with them, such as knowledge, generosity, steadfast adherence to the religion of Allah, bravery in truth, and other great attributes praised by Allah (may He be Praised) or His Messenger (peace be upon him). Yet, the most perfect in this aspect are the Messengers (peace be upon them) and the most perfect and the best among the Messengers is their last and Imam Muhammad (peace be upon him) because the Prophet (peace be upon him) said: ﴾ I will be the master of all the children of Adam and it is not a point of pride. ﴿ **There are other proofs from the Book and Sunnah supporting**

(Part No : 7, Page No: 399)

this.

As for the absolute perfection in all attributes, this is confined to Allah exclusively with no partner or peer in this regard. Allah (Glorified and Exalted be He) says ﴾ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One. ﴿﴾ "Allâh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. ﴿﴾ "He begets not, nor was He begotten. ﴿﴾ "And there is none co-equal or comparable unto Him." ﴿ **Allah (Glorified and Exalted be He) also says,** ﴾ There is nothing like Him; and He is the All-Hearer, the All-Seer. ﴿ **Allah (Glorified be He) also says:** ﴾ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not. ﴿ **Allah (Glorified and Exalted be He) says in Surah Al-Rum:** ﴾ And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise. ﴿

"the highest description" is the Attribute that no one of His creatures shares with Him, regarding Knowledge, Power, Life, Hearing, Seeing and the other Attributes of Perfection. May Allah be Exalted, Praised, and Glorified high above resembling any of His creatures. There is no deity except Him, the Exalted in Might, the All-Wise.

(Part No : 7, Page No: 400)

Ruling on whoever claims that prophets did not know the reality of Tawhid

From `Abdul `Aziz Bin `Abdullah Ibn Baz **to His Honorable Eminence brother Shaykh `A. S. `A. GH.; may Allah guide you to do whatever pleases Him and increase you in knowledge and Iman (Faith), Amen! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

I have received the letter that was sent to you by brother S. S. H. in which he inquired about the ruling on whoever claims that prophets needed to learn more about the testimony of La ilaha illa Allah (there is no deity but Allah) and the ruling on whoever alleges that prophets did not know the reality of Tawhid (belief in the Oneness of Allah). I also knew through your agent about your desire that I answer these two questions. Answer: Undoubtedly, prophets, messengers, and all scholars need to be told about the merits of Tawhid and good deeds by their Lord (Glorified be He). This is because all branches of Shar`y (Islamic legal) knowledge is received from Allah. In fact Allah (Glorified and Exalted be He) sent His messengers and taught them things that they did not know before so that they would convey His messages to His slaves. Allah (Glorified and Exalted be He) thus said to His Prophet (peace be upon him) inSurah (Qur'anic chapter) Al-Nisa':﴾ Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the Book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم). ﴿Moreover, Allah (Exalted be He) says in

(Part No : 7, Page No: 401)

Surah Al-Ma'idah:﴾ On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)." ﴿﴾ (Remember) when Allâh will say (on the Day of Resurrection). "O 'Isâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh-ul-Qudus [Jibrîl (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel) ﴿

There are many Ayahs (Qur'anic verses) to the same effect. Besides, it is reported that Abu Sa`id Al-Khudry (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:﴾ Musa (Moses, peace be upon him) said: O Lord! Teach me something through which I can remember You and supplicate to You. Allah said: Say, "la ilaha illa Allah (there is no God but Allah). ﴿

(Relatedby Ibn Hibban and Al-Hakim;as stated in the Kitab Al-Tawhid). However, prophets did not need to be taught by people. Rather, they were the ones who taught people according to the knowledge that they (peace be upon them all) learnt from Allah (Exalted be He). Whoever claims that prophets needed to be taught by people is a deviated Kafir (disbeliever) because such an allegation is tantamount to degrading prophets and accusing them of things that they are free from (peace be upon them all). On the contrary, prophets were the ones who taught people the reality of Tawhid and all other rulings of Shari`ah (Islamic law) with which they had been sent and the most perfect and best one of all the prophets and messengers regarding this is the Last Messenger our Prophet Muhammad (peace be upon him). I am sure that the foregoing is well known to your Eminence as it is stated by different scholars while dealing with chapters on ruling on apostates. Anyway, I wrote this answer for you as I was told by your agent that this was your desire.

I ask Allah (Glorified and Exalted be He) to grant me, you,

(Part No : 7, Page No: 402)

and all Muslims the true understanding of Din (religion) and keep us firm on applying its rulings. May Allah support His Din, make it prevail, and set right the conditions of all Muslims and their authorities! May Allah help Muslim scholars to fulfill their duties towards Da`wah (calling to Islam) and to convey Allah's Shari`ah to His slaves! Verily, Allah is the All-Hearer, Ever Near.

As-salamu `alaykum warahmatullah wabarakatuh

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance

(Part No : 7, Page No: 403)

A brief look at Babism and Baha'ism

All Praise is due to Allah. May peace and blessings be upon the Messenger of Allah, his family and Companions.

To proceed, This is a brief description of Babism and Baha'ism.

In their view, the word Al-Bab (lit. "the Door") refers to an ignorant Iranian individual, who claimed to be a Sufi. His name was `Aly ibn Muhammad of Shiraz. He claimed that he was the door to Baha' Allah Mirza Husayn `Aly and that he was the messenger to whom revelation came from Baha'.

The Babists are named after him. Every time he was put under pressure and asked to repent, he repented from Babism and claimed to be a Ja`fari, one of the Shiite Ithna `Ashriyyah sect.

The Babists held a general conference in the desert of Badasht to announce their views and proclaim glad tidings of the awaited Imam (leader) whom they claim will appear.

The Babists are not all the same in their beliefs and view of Al-Bab, as stated on p. 97 of the book Al-Baha'iyyah Tarikhuha wa `Aqidatuha wa sillatuha bil-Batiniyyah wa al-Suhyuniyyah (Baha'ism: History, Beliefs and Relation with Esotericism and Zionism), by the head of the Ansar Al-Sunnah Al-Muhammadiyyah organization in Egypt, Shaykh `Abdul-Rahman Al-Wakil (may Allah be merciful with him).

The Babists were divided into two groups in their conference; one of which was led by Al-Bushru'y and Al-Quddus, and the other was led by Baha' and Qurrat Al-`Ayn, as stated on p. 98 of the book. Their gatherings were also of two types; one just for the Imams of Babism and another for the laypeople. The topic of discussion in such gatherings of the Imams was Babism's abrogation of Islamic Shari`ah (Law). Their ultimate view was that Al-Bab is greater and higher in status than all messengers

(Part No : 7, Page No: 404)

and that what was revealed to him of religion was more complete and more perfect than any previous revelation or religion.

As stated on pp. 99-100 of the book mentioned, Qurrat Al-`Ayn delivered a reprehensible speech in this conference when Al-Bushru'y and Al-Quddus abstained and Al-Baha' was also absent, claiming that he was ill. He was worried about the consequences of her speech and waited to see the reaction of the delegates and whether they would reject her ideas or not. In her speech, she clearly stated that the religion of Muhammad was completely abrogated by the new religion (Baha'ism), which had come to the Ummah (nation based on one creed) via Al-Bab, even though only a little of it had come so far and they were now in an interval. The rulings of Islamic Shari`ah no longer applied and it was permissible for the people - indeed prescribed for them - to share their wealth and women.

A l-Wakil said that this was what was clearly stated by the historian of Baha'ism in his book Al-Kawakib Al-Durriyyah (p. 180, 210). She clearly stated in her speech that she did not believe in the resurrection.

The name of the said Qurrat Al-`Ayn is Um Salman bint Mulla Salih of Qazwin and was a strong proponent of their views. She was responsible for issuing Fatawa (legal opinions issued by a qualified Muslim scholar) before she got in touch with Al-Baha', then when she got in touch with him, she submitted to him and attributed the issuing of Fatawa to him.

The Babists carried out an armed terrorist movement in which they shed a great deal of blood and killed hundreds of people. The Iranian state stood against them and recruited troops that put an end to them, disunited them and killed Al-Bushru'y, Bab-ul-Bab (the door of the door) and nd his companion Al-Quddus in 1265 A.H., as stated in the book of Al-Wakil. The Shiites scholars issued a fatwa stating that Al-Bab was a Kafir and an apostate, and deserved to be executed. The government ordered him to death and he was killed

(Part No : 7, Page No: 405)

in front of the people; before that he was imprisoned in the citadel.

He engaged in dispute with the Shiites scholars several times and he was exposed and his ignorance were clearly demonstrated. Among the smartest questions that were put to him was when he was asked about the defects in Islamic Shari`ah and about the perfection of that, which he had brought, and he could not offer any answer; rather he could not even say a word. He was asked to deliver a speech and he delivered a worthless speech that did not deserve to be listened to. Hence the scholars ruled that he was a Kafir and should be executed, and he was executed.

Note: We stated above that Al-Bab was believed by the Baha'is to be the harbinger of Al-Baha' and is the one who

received revelation and conveyed it. So he is like a messenger for Al-Baha'. The Babists believe in Al-Bab, who is `Aly ibn Muhammad of Shiraz, the ignorant Sufi who claimed that he was the most perfect human vessel of the divine reality, and that he was the one who created everything by his word. (See p. 117). They also quoted him as saying: "On the day of Nuh (Noah), I was Nuh; on the day of Ibrahim (Abraham), I was Ibrahim; on the day of Musa (Moses), I was Musa; on the day of `Eisa (Jesus), I was `Eisa; on the day of Muhammad, I was Muhammad; and on the day of `Aly, I was `Aly ... on the day when Allah causes someone to prevail, I will be the one whom Allah causes to prevail. I am the last one after whom there will be no one else and I am the first one before whom there was no one else. I am the manifestation of Allah's Argument against the worlds."

How ridiculous are these words that no wise person would utter. (Shir'at Al-Bab, p. 119). Al-Bab abolished the five daily prayers, Jumu`ah (Friday) Prayer and congregational Salah (Prayer), except in case of the funeral prayer. He stated that purification from Janabah (major ritual impurity related to sexual discharge) was not Wajib (obligatory) and that the Qiblah (direction faced for Prayer towards the Ka`bah) was the house in which he was born in Shiraz, or the place where he was imprisoned, or the houses in which he and his followers lived. These are the places to which his followers should go for Hajj.

With regard to Sawm (Fast), it was to be observed from sunrise to sunset, for one Babi month, which lasts nineteen days. As for Zakah (obligatory charity), it was one-fifth of one's property, to be taken at the end of the year and handed over to the Babi council. For more ridiculous rulings, refer to the book of Al-Wakil, p. 120.

Baha'ism

As for Al-Baha', who is known as Baha' Al-Din, he is Mirza Husayn ibn `Aly ibn Al-Mirza `Abbas Bazrak Al-Mazandrani Al-Nury of Iran. He was born in Tehran in 1233 A.H. and he was involved in Sufism all his life. He took his myths and stories from his Shaykhs. Then he moved to Baghdad from Tehran as a visitor or in exile, then he moved frequently from Baghdad to other places, then he moved to Akka for political reasons and ulterior motives, and because of the many disputes between his followers among the Babists and the followers of his brother, Yahya ibn `Aly ibn Mirza. After all of that and many other developments, Al-Baha' made the following claims (see p. 143 of the book of Al-Wakil): At first, Al-Baha' claimed that he was the Caliph of Al-Bab, or the last Caliph of Al-Qa'im (i.e. the hidden Imam); then he claimed that he was Al-Qa'im himself. Then he claimed to be a Prophet, then he claimed to be a divine lord and that the divine reality only existed in its most perfect form when embodied in him.

Death of Al-Baha'

When he was in the prime of his strength and his call was at its vim, Allah afflicted him with fever and he died while believing in his false claims and ridiculous myths.

He died in Dhu'l-Qa'dah 1309 AH. (See p. 144 of the essay and footnotes of the treatise of Abu Al-Fada'il) Abu Al-Fada'il was one of the propagators of the false sect of Al-Baha'.

The methods of Al-Baha' for propagating his views

He was a Sufi who relied on ambiguity, allusions, symbols and jargon. (See p. 147 of the book of Al-Wakil)

His books

The most famous of them are Al-Iqan and Al-Aqdas. He wrote the former in Baghdad; **it deals with proving that** Al-Bab **was Al-Mahdy (a man named after the Prophet, who will appear as a sign of the Hour and rule according to Islamic law) and Al-Qa'im. It refers to the claims of** Al-Baha'. **He wrote this book in response to questions about Al-Bab. In this book,** Al-Baha' **acknowledged that he was sinful by writing this book. How strange are the actions and evil deeds of this criminal! Glory be to Allah, how great He is! Allah insisted that these criminals and liars should fail in their words and deeds. All praise be to Allah, for the clarity of Al-Haqq (the Truth) and the failure of falsehood. (See p. 150 of the book of Al-Wakil)**

Hatred of Al-Baha' against Muslims

Al-Mirza **did not hate any Ummah as much as he hated the Ummah of the Final Messenger (Muhammad, peace be upon him). It is sufficient for you to know that he accused the Salaf (righteous predecessors) and Khalaf (Successors) of not having understood anything of the Ever-Glorious Qur'an, and he said: "One thousand and two hundred and eight years have passed since the Qur'an appeared and all these riffraff recite it every morning**

and until now they have not understood a single letter of its meaning." Then Al-Baha' **says: "The one who does not drink from our sealed nectar stamped with our name Al-Qayyum (the Ever Living) has not grasped the light of Tawhid (belief in the Oneness of Allah/ monotheism), and he does not know the meaning of the Books of Allah, and he is one of the Mushriks (ones who**

associate others with Allah in His Divinity or worship).”

Note:

In this summary about Babism **and** Baha’ism, **if you find any words that you cannot find in the book of** Al-Wakil, **you will find them in the book of Dr.** Muhammad Mahdi Khan of Iran and Tabriz, **who lived in** Egypt, **which is called Muftah Bab Al-Abwab. Some of the summary was taken from articles written by** Muhib Al-Din Al-Khatib **about** Babism and Baha’ism and **short comments of my own words. Allah is the Source of strength. May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!**

`Abdul `Aziz ibn `Abdullah ibn Baz

Deputy-President of the Islamic University,

Al-Madinah Al-Munawwarah

Meaning of Sincerity

Q : Is it right to say that sincerity is Ihsan and that it is equivalent to faith and trust?

`A.M. Riyadh

A : Sincerity is part of trust and faith. Working in conformity with Shari`ah is a part of trust and faith. Performing ablution to offer prayer is out of trust and faith. It is out of trust and faith also to offer prayers at their due times. The same applies to Zakah and other prescribed obligations. To attain Ihsan in one's deeds is something different. It is to attain perfection in both trust and faith i.e. to worship Allah perfectly through carrying out what is Wajib (obligatory) and Mandub (commendable) and keep away from committing sins and what Allah hates for His servants.

Al-Ihsan is to worship Allah, as if you see Him. Therefore, the Prophet (peace be upon him) said: (Ihsan is to worship Allah as if you are seeing Him and if you do not see Him, He sees you.) **Those who attain such a rank are the foremost ones (in Islâmic Faith) who are mentioned in the Ayah inSurah Al-Waqi`ah in which Allah says:** (And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be foremost (in Paradise).) (These will be the nearest (to Allâh).) (In the Gardens of Delight (Paradise).) (A multitude of those (foremost) will be from the first generations (who embraced Islâm).) (And a few of those (foremost) will be from the later generations.) **May Allah grant us success!**

(Part No : 7, Page No: 410)

Such a reply is a grave sin and unacceptable

From `Abdul `Aziz ibn `Abdullah ibn Baz to our honored brother the editor-in-chief of 'Ukaz newspaper,

may Allah grant him success!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

I have read what was mentioned in the issue no. 943 of the newspaper issued on Monday 23/11/1412 AH. in the last page no. 22. It was about the children who suffered suffocation in Makkah due to fire. Being asked by his children where is Allah, the father replied that Allah (Glorified be He) exists everywhere.

I want to inform you that such reply is a grave sin and unacceptable. It is even major Kufr (disbelief), because Allah (may He be Praised) is established above the Throne over all the creatures whereas it is His knowledge that encompasses everywhere as proved by the Noble Qur'an, the purified Sunnah, and consensus of scholars.

It is obligatory upon the father of these children to repent to Allah and know for sure that Allah (may He be Praised) is established above the Throne over all His creatures. Allah (may He be Praised) said inSurah Al-'A`raf:﴾ Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly ﴿Allah (may He be Praised) also said inSurah Ta-Ha:﴾ The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty). ﴿

(Part No : 7, Page No: 411)

Allah (Glorified and Exalted be He) also says:﴾ So the judgement is only with Allâh, the Most High, the Most Great! ﴿Allah (Glorified and Exalted be He) also says:﴾ Glorify the Name of your Lord, the Most High, ﴿

There are many Ayahs stressing this meaning and all of them indicate His Highness and establishment above the Throne.

As for His (may He be Praised) Saying:﴾ Be not sad (or afraid), surely Allâh is with us. ﴿And His Saying to Musa (Moses, peace be upon him) and Harun (Aaron, peace be upon him):﴾ I am with you both, hearing and seeing. ﴿And the other Ayahs (Qur'anic verses) of the same meaning, the meaning of association here is guarding, protection, support, and granting victory in addition to knowing everything.

The same applies to the Ayah in which Allah says:﴾ There is no Najwâ (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is the All-Knower of everything. ﴿Allah (Glorified and Exalted be He) also says:﴾ He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is the All-Seer of what you do. ﴿'He is with you (by His Knowledge) wheresoever you may be' refers to His knowledge, encompassing, and realization of all their affairs. Yet, Allah (may He be Praised) is established above the Throne and nothing is hidden from Him.

It has been stated by Abu `Umar ibn `Abd Al-Bar, Abu `Umar Al-Talamanky,

(Part No : 7, Page No: 412)

and other scholars that there is a consensus among Muslim scholars regarding this exegesis. Referring to the Muslim scholars means those of Ahl Al-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community). There is no doubt that this is the meaning of the mentioned Ayahs and the other Ayahs and Hadiths of the same meaning. It is obligatory to stick to and believe in this and beware of what contradicts it of the views of the people of Al-Bida` (those who commit rejected innovation in religion) and deviation.

I hope this explanation of the issue will be published in the newspaper so as to rectify what was published and display the truth. May Allah guide us all to what pleases Him!

May Allah's Peace, Mercy, and Blessings be upon you!

The Chairman of the Departments of Scholarly Research,

Ifta', Daw`ah, and Guidance

He who does not deem the Kafir (disbeliever/non-Muslim) as a Kafir is Kafir like him

Question:

Is a person who does not perform Salah (Prayer) excused if he does not know that the punishment of a person who abandons Salah is major Kufr (disbelief) that takes one out of the fold of Islam? Am I to blame when I keep the ties of kinship or have meals with a person who does not offer Salah? What is the ruling on a person who insists that a person who abandons Salah or does deeds that entail Shirk (associating others with Allah in His Divinity or worship) such as slaughtering, vowing or seeking help from anyone other than Allah is not Kafir? He claims that such deeds are Shirk, but it is not permissible to regard their doer as a Kafir.

T.R of Egypt and lives in Al-Kharj

Answer:

The ruling on a Mukallaf (person meeting the conditions to be held legally accountable for their actions) who gives up Salah is that he is a Kafir, according to the soundest opinions of scholars, even if he does not think so, for rulings are to be judged according to the Shari`ah evidences not the belief of the one being judged.

Likewise, he who commits something that entails Kufr such as scorning the religion, slaughtering, vowing for people other than Allah, or beseeching the dead for help and victory over enemies or for the cure of the diseased from the dead is considered Kafir. Allah (Glorified and Exalted be He) says: ﴿ Say: "Was it at Allâh (عز وجل), and His Ayât (proofs, evidence, verses, lessons, signs, revelations) and His Messenger (صلى الله عليه وسلم) that you were mocking?" ﴾﴿ Make no excuse; you disbelieved after you had believed. ﴾ **Allah (Glorified be He) also says:** ﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the `Alamîn (mankind, jinn and all that exists). ﴾﴿ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴾

Allah (Glorified be He) also says: ﴿ Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise). ﴾﴿ Therefore turn in prayer to your Lord and sacrifice (to Him only). ﴾ **Allah (Glorified be He) also says:** ﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾ **It is well-known that he who supplicates, seeks the help of, vows or slaughters for the sake of the dead takes them as gods instead of Allah even if he does not call them gods.**

In Surah (Qur'anic chapter) Fatir, Allah (Glorified and Exalted be He) says: ﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾

Allah regards their invocations Shirk. There are so many Ayahs (Qur'anic verses) to the same effect.

It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴿ (Nothing stands) between a man and kufr and shirk except Salah: [whoever neglects it becomes a Kafir and a Mushrik (one who associates others with Allah in His Divinity or worship)] ﴾ **(Related by** Muslim **in his Sahih (authentic) Book of Hadith on the authority of** Jabir ibn `Abdullah **(may Allah be pleased with them). The Prophet (peace be upon him) also said:** ﴿ "The covenant that stands between us and them is Salah; whoever gives it up is a Kafir." ﴾ **[Related by** Al-Imam Ahmad **and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) through Sahih Sanad (chain of narrators)on the authority of** Buraydah ibn Al-Husayb **(may Allah be pleased with him)]. There are so many evidences to the same effect in**

the Book and Sunnah (whatever is reported from the Prophet). He who does not regard the Kafir whose Kufr is confirmed as Kafir is also a Kafir like him, such as the one who does not regard the Jews **,** Christians **,** Communists **or the like whose Kufr is undisputable as Kafir.**

A Muslim should not befriend a person who abandons Salah or commits any act of Shirk and should not accept his invitation or invite him to his home. Rather, one should forsake such a person, along with advising and calling him to repent to Allah (Glorified be He) unless the Shari`ah interest necessitates not to forsake him, in order to continuously call him to repent,

hoping that he may respond to Al-Haqq (Truth) and quit falsehood, but without befriending him. The Prophet (peace be upon him) forsook `Abdullah ibn Ubay, **the chief of hypocrites for the public interest and forsook the three people who retreated from the battle of** Tabuk **with no excuse.**

The people in charge, scholars and Du`ahs (callers to Islam) should consider what the Shari`ah rules necessitate in such matters besides the public interest of all Muslims. May Allah grant us success!

(Part No : 7, Page No: 416)

Beseeching the Messenger for Help

Question:

What is the ruling on those who call the Prophet (peace be upon him) saying: "Help us, O Messenger of Allah" or "Help us, O Prophet"?

Answer:

Saying such phrases is a sort of major Shirk (associating others with Allah in His Divinity or worship), for it signifies seeking help from the Prophet (peace be upon him). It is worth mentioning that scholars amongst the Sahabah (Companions of the Prophet, peace be upon him) and their followers agreed that seeking help from the dead whether prophets or not, the absent angels, Jinn (creatures created from fire), etc., or idols, stones, trees, or stars etc. is a form of major Shirk. Allah (Glorified be He) says:﴿ And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. ﴾**Allah (Glorified be He) also says:**﴿ Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone). ﴾﴿ If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything). ﴾

Besides, Allah (Glorified and Exalted be He) also says:﴿ And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful. ﴾

(Part No : 7, Page No: 417)

There are many other Ayahs (Qur'anic verses) to the same effect. It is a fact that such doing was the essence of the Din (religion) of the early Mushriks (those who associate others with Allah in His Divinity or worship) of the Kafirs (disbelievers) of Quraysh **and others. However, Allah (Exalted be He) sent all messengers (peace be upon them all) and revealed Divine Books to condemn and warn against seeking the help of others besides Allah. He (Glorified be He) says:**﴿ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)." ﴾**Allah (Glorified be He) also says:**﴿ And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)." ﴾**Allah (Glorified and Exalted be He) also says:**﴿ (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things). ﴾﴿ (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله و عليه سلم) am unto you from Him a warner and a bringer of glad tidings. ﴾**Moreover, Allah (Glorified be He) says:**﴿ The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise. ﴾﴿ Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only. ﴾﴿ Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴾**Allah thus clarifies in the Ayahs quoted above that He (Exalted be He) sent His messengers and revealed His Books in order for people to worship Him Alone and associate no partner with Him. Allah thus revealed His Din in order for people to offer all sorts of `Ibadah (worship) such as Du`a' (supplication), seeking help, fearing the Creator, having hope in His Mercy, Salah (Prayer), Sawm (Fast), slaughtering sacrifices, vowing etc. to Him Alone. Besides, Allah (Exalted be He) clarifies that the Mushriks of** Quraysh **along with other Mushriks used to tell messengers and people who called them to the truth: (... We worship them only [i.e. false protectors, helpers, lords, and gods] that they may bring us near to Allah...)**

(Part No : 7, Page No: 418)

This signifies that though they worshiped their false helpers to draw them closer to Allah and to intercede for them not because they believed that their false protectors could create, provide sustain, or run the affairs of the universe; Allah (Glorified be He) belies them and declares them as Kafirs for doing so. He (Glorified be He) also says:

He (Glorified be He) so says:﴿ Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever. ﴾**He (Glorified be He) thus explains that what Mushriks declare that they worship their false helpers, because they draw them closer to Allah is just a lie and that such people are considered Kafirs for doing so. He (Glorified be He) thus says:**

He (Glorified be He) thus says:﴿ Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh

guides not him who is a liar, and a disbeliever. ❳**In addition, Allah (Glorified be He) points out in another Ayah (Qur'anic verse) in Surah (Qur'anic chapter) Yunus that such Mushriks claim that their false gods are their intercessors with Allah. In this context, the Qur'an reads:**❲ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ❳**Again, Allah (Glorified be He) considers them liars and says:**❲ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)! ❳

Moreover, Allah (Glorified and Exalted be He) clarifies in Surah Al-Dhariyat that He created both Jinn (creatures created from fire) and mankind in order for them to worship Him Alone and associate nothing with Him. He (Glorified and Exalted be He) says:❲ And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone). ❳

All Jinn and mankind have thus to worship Allah Alone, be totally devoted to Him, and beware of worshiping others besides Him (Exalted be He) whether prophets or others. They should not seek their help or offer any kind of `Ibadah to them.

This is to act upon the Ayahs mentioned above and the similar ones and in conformity with what is authentically reported from our Prophet and all other prophets (peace be upon them all) that they called people to Tawhid (belief in the Oneness of Allah), worshiping Allah Alone, and associating no partner with Him. In fact, this is the essence of Islam with which Allah sent all different messengers, revealed all different Divine Books, and for which He (Glorified be He) created Jinn and mankind. Accordingly, whoever seeks the help of prophets or anybody else or offers any kind of `Ibadah to them is considered associating partners with Allah and is meant by Allah's saying:❲ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ❳**and:**❲ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ❳**Allah (Glorified and Exalted be He) also says:**❲ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ❳**Allah (Glorified be He) also says:**❲ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ❳**No one is excluded from the foregoing proofs except those whom Da`wah (calling to Islam) did not reach because of their being very far away from Muslim territories to the extent that they did not know about the Qur'an and Sunnah. Such people will be judged by Allah (Glorified be He).**

However, the proper opinion regarding people who did not know about Da`wah is that they will be tested on the Day of Resurrection. If they obey Allah's Command, they will be rewarded in Jannah (Paradise) and vice versa. The same applies to children of Mushriks who died before reaching puberty for there are two proper opinions concerning them:

First:

They will be tested on the Day of Resurrection. If they obey, they will be rewarded in Jannah and vice versa. Proof of this view is that when the Prophet (peace be upon him) was asked about them, he said:❲ Allah knows what sort of deeds they would have done. ❳**(Agreed upon by Imams Al-Bukhari and Muslim).This means that when they are tested on the Day of Resurrection, Allah's knowledge about them will be known (to His creatures).**

Second: That they will be amongst the dwellers of Jannah as they die on Al-Fitrah (true faith of Islam to worship none but Allah) before reaching the age of Taklif (being held legally accountable for actions). Moreover, it is authentically reported that the Messenger of Allah (peace be upon him) said:❲ Every child is born on Al-Fitrah. ❳**According to another narration:**❲ [Every child is born] following this faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism, Christianity, or Magainism. ❳**Besides, it is authentically reported that the Prophet (peace be upon him) saw prophet Ibrahim (Abraham, peace be upon him) in one of the gardens of Jannah along with children of Muslims and those of Mushriks.**

Anyway, the foregoing second opinion is the most proper one on the children of Mushriks for the proofs mentioned above and because Allah (Glorified be He) says:❲ And We never punish until We have sent a Messenger (to give warning). ❳**In addition, Al-Hafizh** Ibn Hajar **(may Allah be merciful with him) mentioned in his Book Al-Fath vol. 3, p. 247 while explaining the book of "Funeral processions" chapter on: "Opinions on children of Mushriks": "This view (the second one we quoted here) is the chosen proper view according to verifying scholars."**

Finally, it is permissible for a person to seek the help of another while the latter is alive, present, and normally able to help. Doing so is not Shirk, as Allah (Glorified and Exalted be He) says regarding the story of prophet Musa (Moses, peace be upon him) with the Coptic:❲ The man of his (own) party asked him for help against his foe ❳**This is also because every human being needs to be helped by others with regard to different things that can not be done on an individual basis**

such as Jihad (fighting/striving in the Cause of Allah) etc. Seeking such help is not then a form of Shirk. It is permissible and even may be recommended or Wajib (obligatory) cooperation according to Shar`y (Islamic legal) proofs regarding different situations. May Allah grant us success!

(Part No : 7, Page No: 421)

Visiting the Graves of Awliya'

Q:

What is the ruling on those who visit the graveyard and recite Surah-Al-Fatihah by the graves, especially the graves of Awliya' (pious persons) as they are so called in some countries? Some of these visitors claim that they mean no Shirk (associating others with Allah in His Divinity or worship) but they do so because when they forsake visiting the graves of Awliya', the Waliy comes to them during sleep and blames them saying, 'why did you not visit me?' Please, advise. May Allah reward you the best!

A:

It is an act of Sunnah for Muslim men to visit the graves. The Prophet (peace be upon him) said,(Visit the graves for they remind you of the Hereafter.)**(Related by Imam** Muslim **in his Sahih)Also,it is related also by** Muslim **in his Sahihon the authority of** Buraydah Ibn Al-Husayb **(may Allah be pleased with him) that he said, "The Prophet (peace be upon him) used to teach His Sahabah (companions) whenever they visited the graves to say,**(May peace be upon you, O inmates of these abodes of believers and Muslims, and we, if Allah wills, shall join you. We invoke Allah for well-being for ourselves and for you.)

Moreover, it is authentically reported from `Aishah **(may Allah be pleased with her) that the Prophet (peace be upon him) used to say when visiting the graveyard,**(May peace be upon you! O inmates of these abodes of believers and Muslims, and we, if Allah wills, shall join you. May Allah confer mercy on the preceding (ones) amongst us (who have passed away) and the later ones (to come)! O Allah! Forgive the people of Baqi` Al-Gharqad i.e. the graveyard of Madinah .)

However, it was not reported that he (peace be upon him) recited Surah-Al-Fatihah or any other Surah of the Qur'an when he visited the graveyard. Accordingly, this is a Bida`ah (a matter innovated in religion). Similarly, reciting any other Surah of the Qur'an has the same ruling. The Prophet (peace be upon him) said,(Whoever introduces to our matter (religion) anything which does not belong to, it will have it rejected.)**(Agreed upon by Imams Al-Bukhari and Muslim)**

(Part No : 7, Page No: 422)

According to the narration of Muslim **(may Allah confer mercy upon him), the Prophet (peace be upon him) said,**(Whoever does an act for which there is no sanction from our behalf, it is to be rejected.)

Moreover, it is mentioned inthe Sahih of Muslim **on the authority of** Jabir Ibn `Abdullah Al-Ansary **(may Allah be pleased with them) that the Prophet (peace be upon him) used to say in Friday Sermon,**(And then, the best of the speech is the Book of Allah, and the best of guidance is the guidance given by Muhammad. And the most evil of all matters are their religiously innovated ones; and every Bida`ah is misguidance.)**This Hadith was also related by** Al-Nasa'iy **who had in his narration an extra phrase:**(and every misguidance leads to Hellfire.)

It is incumbent upon Muslims to abide by the glorified Shari`ah and beware of religious innovations done while visiting the graveyard and other places. It is worth mentioning that visiting the graves of Muslims is allowed whether they are called Awliya' or not.

Indeed, the Awliya' are believers. Allah (Glorified be He) said,(No doubt! Verily, the Auliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.)(Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).)**And He (Exalted be He) said in Surah-Al-Anfal,**(and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious - See V.2:2), but most of them know not.)**Moreover, it is not permissible for a visitor of graves or any other person to supplicate or seek help from the dead. It is also impermissible to take vows or offer sacrifices for them by the grave or in any other place to draw near to the dead and have their intercession, or to cure one's illness, prove victorious over one's enemy, or fulfill other things. This is because these matters (i.e. supplication, seeking help, taking vows, and offering sacrifice) are classified as acts of worship that may not be devoted to anyone but Allah. Allah (Glorified be He) said,**(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him))**Allah (Glorified and Exalted be He) also says:**(And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).)**Allah**

(Part No : 7, Page No: 423)

(May He be Glorified) says:(And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.)**Allah**

(Glorified and Exalted be He) says, ﴿ And your Lord has decreed that you worship none but Him. ﴾

i.e. Allah commands and enjoins that. Allah (Glorified and Exalted be He) says, ﴿ So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it). ﴾ **Allah (Glorified and Exalted be He) also says,** ﴿ Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists). ﴾﴿ "He has no partner. And of this I have been commanded, and I am the first of the Muslims." ﴾ **There are many Ayahs (Qur'anic Verses) which assure this meaning. Moreover, it is authentically reported that the Prophet (peace be upon him) said,** ﴿ The right of Allah upon His slaves is that they should worship Him and not associate anything with Him. ﴾ **(Agreed upon by Imams Al-Bukhari and Muslim). This Hadith was narrated on the authority of** Mu`adh **(may Allah be pleased with him).**

This Hadith includes all acts of worship such as Salah, Sawm, Ruku' (bowing), Sujud (prostration), Hajj, supplication, slaughtering, vowing, and other acts of worship. It is related inthe Sahih of Muslim **on the authority of** `Aly **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** ﴿ Allah has cursed the one who slaughters (a sacrifice) to other than Allah. ﴾

Moreover, it is related in the Sahih of Al-Bukhary **on the authority of** `Umar Ibn Al-Khattab **(may Allah be pleased with him) that the Prophet (peace be upon him) said,** ﴿ Do not exaggerate in praising me as the Christians did with the son of Maryam (Mary), for I am only a slave. So, call me Allah's slave and Messenger. ﴾

The Hadiths that command us to worship Allah Alone, forbid associating others with Him in worship, and warn against the means thereof are many and known.

As for women, it is not permissible for them to visit the graveyard, for the Prophet (peace be upon him) ﴿ Cursed the women who visit graves. ﴾ **The wisdom underlying this ruling may be that visiting graveyards for women may cause troubles for them and**

men. However, during the early times of Islam, visiting graveyards was not permitted to block the way to Shirk. Then, when Islam spread and Tawhid (monotheism) prevailed, the Prophet (peace be upon him) permitted all to visit the graves. After that, he (peace be upon him) forbade women to visit graves to end the causes of temptation that may follow.

As for visiting the graves of the disbelievers in order to remember Allah and death, it is permissible but it is not permitted to supplicate to or ask Allah to forgive them. It is authentically reported inthe Sahih of Muslim **that the Prophet (peace be upon him) sought Allah's permission to ask Him forgiveness for his mother but Allah did not allow him. So, he (peace be upon him) asked Allah to permit him to visit her grave, so Allah allowed him as she died in the days of Jahiliyyah (pre-Islamic time of ignorance) believing in the religion of her people.**

May Allah help all Muslims, males and females to understand and abide by His religion in word, deed, and creed! May Allah keep them away from what goes against His Shari`ah for He is the One Who is able to do so! May Allah's Peace and Blessings be upon Prophet Muhammad, his Household, and Sahabah!

It is impermissible to glorify the traces of scholars in a manner that leads to exceeding the proper limits and committing Shirk

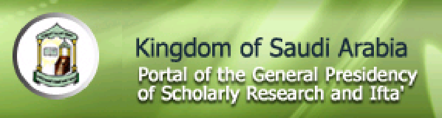
Praise be to Allah. May peace and blessings be upon the Messenger of Allah, his family, Companions, and whoever follows his guidance!

Riyadh newspaper published in its issue dated (21/10/1412 A.H.) an article by S.D. entitled (The restoration of the house of shaykh Muhammad ibn `Abdul-Wahhab in Huraymila'). The writer mentioned that the Directorate of Antiques and Museums paid a great attention to the house of the revivalist of the Salafi Call (the way of the righteous predecessors), shaykh Muhammad ibn `Abdul-Wahhab (may Allah be merciful to him) in the district of Ghaylan, Huraymila'. Thus, the house has been maintained and restored with a clayish material that resembles the original one used in construction. A special guard has been entrusted with guarding this house, etc." The Permanent Committee for Scholarly Research and Iftaa' in the Kingdom of Saudi Arabia had read the mentioned article and saw that this is impermissible act, for it is a means to exceeding the proper limits in shaykh Muhammad (may Allah be merciful to him) and his likes scholars of truth. Furthermore, it involves seeking the blessings in their traces and consequently falling into shirk. The committee has also recommended to demolish it and benefit from the area in extending the road so as to block the means to shirk and excessiveness and put a decisive end to that. Moreover, it requested the competent authorities to undertake that immediately. This declaration comes to unveil the truth and warn against this abominable act. May peace and blessing be upon our Prophet Muhammad, his family, and Companions!

Chairman of the Departments of Scholarly Research, Ifta', Da`wah, and Guidance

Chairman of the Permanent Committee for Scholarly Research and Ifta'

`Abdul `Aziz ibn `Abdullah ibn Baz



It is not permissible to bury the dead in Masjids (mosques)

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the honorable brother H.`A.N.M.M. May Allah grant you safety, Amen!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In reference to your kind message where you asked for some books and required the answer for a question, we thank you for your interest and jealousy. It pleases us much to fulfill your wish by sending a copy of Zad Al-Ma`ad, Al-`Aqidah Al-Wasitiyyah with the commentary of Muhammad Khalil Al-Harras, **Al-Qa`idah Al-Jalilah of Shaykh Al-Islam** Ibn Taymiyah, **Fath Al-Majid and the commentary on Al-`Aqidah Al-Tahawiyyah of** Ibn Abu Al-`Iz.

As for the question, it is obligatory to forbid people from burying their dead in the Masjid and to remove the place they prepared for burial. You should seek the help of Allah and then the efforts of scholars to persuade people that this is an impermissible act, for the Prophet (peace be upon him) said:﴾ Allah has cursed the Jews and the Christians for they built places of worship over the graves of their prophets. ﴿**This Hadith is reported by Al-Bukhari and Muslimfrom** `Aishah **(may Allah be pleased with her). The Prophet (peace be upon him) also said,**﴾ Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that. ﴿**Related by** Muslim **in his Sahih (book of authentic Hadiths) from** Jundab Ibn `Abdullah Al-Bajaly **(may Allah be pleased with him).It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from** `Aishah **(may Allah be pleased with her)**﴾ that

Um Salamah and Um Habibah (may Allah be pleased with them) mentioned a church they had seen in Abyssinia (Ethiopia) in which there were pictures. They told the Prophet (peace be upon him) about it, on which he said, "If any religious man dies amongst those people they would build a place of worship at his grave and put these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection." ﴿

These Hadiths and the like indicate the prohibition of building Masjids on graves and placing graves inside Masjids, because this is a matter of major Shirk (associating others in worship with Allah). It is related inSahih Muslim from Jabir Ibn `Abdullah (may Allah be pleased with them) that he said:﴾ "The Messenger of Allah (peace be upon him) forbade the plastering of graves, sitting on them, and building over them." ﴿

Building on graves, plastering, placing curtains on them, offering Salah (prayer) there, and building Masjids over them are means leading to Shirk.

May Allah grant Muslims safety from doing that and make them understand their religion, help them hold fast to the Shari`ah of Allah and stick to it. May Allah guide the scholars to educate and direct people to goodness in the light of the Book of Allah and the Sunnah of the Prophet, for He is All-Hearing, All-Respondent.

May Allah guide and help you to all good! Indeed, He is the best to be asked. As-salamu `Alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah and Guidance.

Invoking the dead and seeking their help is a form of major Shirk

Q:

What is the ruling on what some ignorant people do by the graves; they invoke the dead, seek their help, and ask them for healing or victory over their enemies? This is noticed in many countries.

A:

In the Name of Allah. All praise is due to Allah. This is a form of major Shirk (associating others with Allah in His Divinity or worship), which is the Shirk committed by the earlier Mushriks (those who associate others with Allah in His Divinity or worship) of Quraysh **and others. They used to worship Al-Lat, Al-`Uzza, Manat and other idols. They used to invoke them and seek their help against the enemies as** Abu Sufyan **said on the day of** Uhud. **[The Prophet told the Companions to reply]:** ﴾ Say to him (Abu Sufyan), "Allah is our supporter, but you have none." Abu Sufyan then said, "May Hubal be superior!", where Hubal is the name of the idol worshipped by Quraysh in Makkah. The Prophet (peace be upon him) asked the Companions to reply to him. They asked, "O, Messenger of Allah! What shall we say?" He said, "Say, 'Allah is More Superior and More Sublime.'" ﴿

Supplicating to the dead, idols, stones, trees and other creatures; seeking their help; sacrificing animals for them; making vows to them; and circumambulating around them are considered forms of major Shirk, as they are forms of `Ibadah (worship) dedicated to people other than Allah and imitation of the deeds committed by earlier and later Mushriks. Thus, we should be aware of them and perform Tawbah (repentance to Allah) of them.

The scholars and Du`ah (callers to Islam) should advise the people who commit those deeds, teach them, guide them, and clarify to them that it is considered Shirk according to the way of earlier Mushriks, about whom

Allah says, ﴾ And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." ﴿ **He (Glorified be He) also says,** ﴾ Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ﴿ **He (Glorified be He) also says,** ﴾ But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them. ﴿ **He (Glorified be He) also says,** ﴾ Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers. ﴿ **Addressing Prophet Muhammad (peace be upon him), Allah (Glorified and Exalted be He) says,** ﴾ And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." ﴿ **The Prophet (peace be upon him) said,** ﴾ Whoever dies while still invoking a rival to Allah will enter Hellfire. ﴿ **Related by** Al-Bukhari **in his Sahih (authentic) Book of Hadith.The Prophet (peace be upon him) also said,** ﴾ The right of Allah over His Servants is that they should worship Him and not associate anything with Him. ﴿ **(Agreed upon by Imams Al-Bukhari and Muslim).He (peace be upon him) also said,** ﴾ A person who meets Allah without associating anything with Him will enter Jannah (Paradise); and a person who meets Him while associating anything with Him will enter Hellfire. ﴿ **Related by** Muslim **in his Sahih Book of Hadith.There are many Ayahs (Qur'anic verses) and Hadiths that stress the same meaning.**

May Allah grant the Muslims comprehension of religion; protect them from all that causes His anger; grant them sincere Tawbah of all evil; guide the Muslim scholars everywhere to spread knowledge and teach the ignorant people Tawhid (monotheism) and obedience of Allah they were created for; support

His religion; make His Word superior; and guide the Muslim leaders to deep insight of religion, referring to Shari`ah (Islamic law) and imposing it upon the people. He is the Most Generous One.

May Allah's Peace and Blessings be upon our Prophet Muhammad, his family and Companions!

Chairman of the Departments of Scholarly Research, Ifta'

Daw`ah, and Guidance

`Abdul-`Aziz ibn `Abdullah ibn Baz

Celebrations held after death

Q:

In Yemen, it is customary to hold celebrations after the death of a person. They even borrow money to hold such celebrations, prepare food, drinks, etc. even if the deceased was poor and left nothing. What is the ruling on such practices? May Allah reward you with the best!

A:

It is not permissible to hold celebrations after the death of a person. The bereaved family should not hold celebrations, slaughter animals, or prepare food for those who come to offer condolences. All these are forms of Bid`ah (innovation in religion) and from the practices of Jahiliyyah (pre-Islamic time of ignorance). Thus, they should be abandoned.

It is authentically reported that Jarir Ibn `Abdullah Al-Bajaly **(may Allah be pleased with him) said, "We (the Prophet's Companions) used to consider gathering for visiting the deceased's family and preparing food after death as acts of wailing."(Related by Imam** Ahmad **with an authentic chain of transmission)When a person passes away, it is permissible for Muslims to ask Allah's forgiveness and Mercy for him. They should abandon the practices of Jahiliyyah. However, it is permissible for the relatives and the neighbors to prepare food for the bereaved family, for they are occupied with the calamity that has befallen them. It is authentically reported from** `Abdullah Ibn Ja`far Ibn Abu Talib **(may Allah be pleased with them) that** ("When the news of the death of Ja`far ibn Abu Talib (may Allah be pleased with him), who was killed in the Battle of Mu'tah that took place in Al-Sham (The Levant), reached Madinah, the Prophet (peace be upon him) commanded his family to prepare food for the family of Ja`far. He (peace be upon him) said: 'They have what occupies them badly.") **The bereaved family should not cook food for those who come to offer condolences for the previously mentioned reasons. However, it is permissible to cook food for themselves or for their guests.**

Note

The reader will notice that the Fatawa on `Aqidah and relevant issues from the collection of Fatwa and articles by Shaykh** `Abdul `Aziz ibn `Abdullah ibn Baz **(may Allah be merciful with him) also include questions and answers on other topics.

These questions were part of lectures that were recorded on tapes for people. His Eminence suggested that each of these Fatawa should be placed in their proper place in the chapter of Fiqh (Islamic jurisprudence) for the public interest.